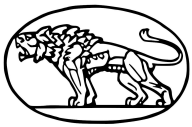
THE LAST NOTEBOOKS

FRIEDRICH NIETZSCHE

The Last Notebooks

Friedrich Nietzsche



HERITAGE

Nietzsche's Last Notebooks 1888

By
Fredrick Nietzsche
(1844-1900)

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[12 = W II 4. Beginning 1888]

12 [1]

Register for the first book.

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(307) "Modern Woman" Duc de Morny
(308) the woman and the artist
(309) Highest point of view
(310) the stronger species in Europe of the future
(311) "Shepherd" the great average (Durchschnittliche)
(312) Stendhal: "the strong man is lying"
(313) the history of romanticism
(314) Pagan
(315) our pessimism (the recipe-book)
(316) that is something at risk, why? (For recipe-book)
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(318) Skepticism, the great man (for receipt book)
(319) Bizet: ("Moorish"), the African sensibility
(320) how to bring virtue to rule
(321) Christianity, how it destroys Pascal.
(322) Taine, Zola: the tyranny
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(325) the modern "workers"
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(329) Pleasure and pain secondary.
(330) not a goal - not a final state: these are just facts!
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(335) the measure of the necessary pain as a sign of strength grade
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(338) Recipe book: caution
(339) what is the value measured? not for the awareness
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(341) the royal generosity of people
(342) necessity than religious music masked
(343) Love, unselfishness, advantage -
(344) Prostitution, marriage
(345) "Fertilizer" which is not done is -
(346) "Futility": value -
(347) Voltaire's last words: Christian and classical
(348) Value everything derogator
(349) Deeper meaning of philosophical nihilism
(350) Value of the "futility"
(351) Causes of nihilism! Closing resümé!
(352) Nihilism as an intermediate state
(353) against the remorse (receipt book)
(354) "Nil" admire (receipt book)
(355) Types of infidelity: symptom of incipient nihilism
(356) not striving for happiness, man! but according to power !
(357) the challenge of adversity (receipt book)
(358) to theory of knowledge inner phenomenality
(359) Truthfulness - what is it?
(360) Joy everywhere to discover the immorality again
(361) the real man worth more than the desirable!
(362) Preface: rise of the nihilism.
(363) Subject, object
(364) "Hunger" in protoplasm
(365) The absurdity in God's word: we deny "God" in God
(366) the practical nihilist
(367) We - disappointed with the "ideal"
(368) Taunt: "be just!"
(369) Selection of peers, the "exodus", the isolation (receipt book)

(370) against the "fairness" (receipt book)
(371) People: kinship instinct
(372) the three ideals pagan; anemic; unnatural

12 [2]

12.	4.	Prescriptions for our life.
1.	1.	The nihilism that thought completely finished.
2.	1.	Culture, civilization, the ambiguity of the "modern".
3.	2.	The origin of the ideal.
4.	2.	Criticism of the Christian ideal.
5.	2.	As virtue is victorious.
6.	2.	The herd instinct.
10.	4.	The "eternal return"
11.	4.	Great politics.
7.	3.	The "will to truth".
8.	3.	Morality as circle (Circe) of philosophers
9.	3.	Psychology of the "will to power" (lust, desire, concept (Begriff), etc.

[13 = Z II 3b. Early 1888 - spring 1888]

13 [1]

Becoming and Being (Sein).

The point of view (Gesichtspunkt) of value. What are values?
To what extent are pleasure and pain, no final value measurements.
How to bring virtue to rule.

Characteristics of Christianity
Greek philosophy

Egoism as misunderstanding.

The future European.

Metamorphoses of nihilism:
the libertinage of mind, the vagabondage
the descendants of Rousseau:

the herd-instinct

13 [2]

The lack of sense; value of the neighbor, the little sense;
Pecking order.
The great mid-day (Mittag) (- The two paths) from the least privilege.
Psychology (emotion theory) as the morphology of the will to power. (Not "happiness" as motive)
The metaphysical values reduced
Physiology of the will to power.
On the history of nihilism (- hedonism as a form of the feeling of futility of it all).
What are moralists and moral systems?
Doctrine of the rule structures. Egoism. Altruism. "Herd".
The will to power in the history
(Domination over the forces of nature, the economic life
Cosmological perspective.
Dependence of art-value. What is classical ? "beautiful" ? romantic ? etc.
The eternal return.

13 [3]

I. The History of European nihilism. (Misunderstanding of pessimism.
what it lacks ? Much: the meaning is missing)
Highest decline of all other values The idealizing force has thrown himself on the opposite
I. The will to truth. Starting point: the decline in the value of "truth".
The stately types so far. Decline of the feudal type.
IV The doctrine of eternal recurrence. As a hammer.
On the history of the ranking
1 Physiology: the organic functions
2 Psychology of the emotions
II. What are moralists and moral systems.
IV We are to come. From the least privilege and the prerogative of the majority
II Origin of the highest value terms ("metaphysics")
"Herd", "good man" and so rule structure.
II The aesthetic value, origin, criticism.
IV Hierarchy of values.

13 [4]

A. From the advent of nihilism.
1. "Truth". From the value of truth. The belief in the truth. - Decline of the highest worth. Summation of all that is done against him.
2. Decline of any kind of faith.
3. Decline of all types of manorial
B. From the necessity of nihilism.

4. Origin of the highest previous value.
5. What are moralists and moral systems.
6. For a critique of aesthetic values.

C. From the self-overcoming of nihilism.

7. The will to power: psychological considerations.
8. The will to power: physiological considerations.
9. The will to power: historical and sociological analysis

D. The conqueror and the conquered.

10. From the prerogative of the few.
11. The hammer: doctrine of eternal recurrence.
12. Of the hierarchy of values.

Each book 150 pages.
Each chapter 50

13 [5]

You're away:
neither love nor hate.
As an old fortress,
Remember you!

[14 = W II 5. Spring 1888]

Nice, 25 March 1888.

14 [1]

Art. Preface

To talk about art with me not compatible with crabbed gestures: I will speak of it as I talk to myself, to wild and solitary walks, where I catch sometimes a shameful and ideal happiness in my life down. Its (Sein) life between tender and absurd things to spend, the reality of alien half artist, half bird and metaphysician, no Yes and No for the reality that unless they are from time to time in the way of a good dancer acknowledges with his toes, always from somewhere a sunbeam of happiness tickled; omitted and encouraged even by affliction - because affliction receives the lucky ones -; a small tail of farce even the holiest-hung - this is understood as a matter of course, the ideal of a heavy, very heavy mind, one spirit of gravity...

14 [2]

Homoeopathica

The effect of infinitesimal doses is specific for nerve health: ego.
"one is intelligent the more unfortunate as one is" Schopenhauer

14 [3]

The imperceptible stages: the excitement, and sometimes the exhaustion
The hypnotic sleep can be induced by all sorts of sensorial stimuli (the sight, hearing, smell), but they must be sufficiently strong and long: the first effect is always of a general increase in mobility. Finally, however, fatigue de l'cérébral influx. The excitation is a force in the game, which is exhausted...

14 [4]

Psychologica
The desire, agreeable, if one believes strongly enough to achieve the objects
as an idea of what will enhance our sense of power: first initial of pleasure
otherwise unpleasant and sometimes against, is engaging. The desire is a state of distress: as with Schopenhauer.

14 [5]

Religion. decadence

The hazardous nature of Christianity

Nevertheless, that Christianity has emphasized the doctrine of selflessness and love in the foreground, its actual effect is the historical rise of egoism and selfishness of the individual in his utmost extreme - the extreme is the belief in individual immortality. The individual had become so important that he is no longer be sacrifice: before God was the "soul" right now. But that means the life of the species on the most dangerous way call into question the recipient a practice which is the opposite of generic interest. The altruism of Christianity is a life-threatening conception: it sets all equal to each other...

But this is the natural course of development... and is all natural values reversed. If the patient is to have as much value as the healthy (or even more, according to Pascal)
This general philanthropy, in practice, the preference of all suffering, underprivileged, sick actually has the power to sacrifice people weakened: it has the responsibility to reduce want to sacrifice himself - but just this absurd personal altruism has, from the standpoint of breeding, of no value. If you wanted to wait, how many sacrifice themselves to preserve the species, then one would be fooled...

All great movements, wars and so bring the people to sacrifice themselves: they are the strong, continuing in this way while their numbers diminish...
the other hand, have weak one dreadful instinct to be sparing to get themselves to each other to keep...

This "reciprocity of maintenance" is almost certainly the virtue and the love of its people...! typical: they want the state protected by them, they think that "was their first duty!"

under the general praise of "altruism" represents the instinct that if all care for each other, the individual is best preserved remains... it is the egoism of the weak, of the praise, the praise of altruism has created exclusive...

The dangerous anti-naturalness of Christianity:
- it crosses the selection -

1) they invents an imaginary value of the person, so extravagant and important that everyone is about equal worth
2) they represents the weak self-preservation as the supreme measure of value to them feuding nothing more than something like the nature of the weak and underprivileged are: harmful, exploitation, destructive...
3) they do not want to have word that the highest type of man who is probably more prudent and happy... it is the slander, the poisoning, the value of all natural crumbling of nature values.

14 [6]

Will to power as a moral

To understand the unity of all forms of corruptions, and not forgetting the Christian corruption

Pascal as a type

nor the socialistic-communistic corruption (a result of Christian)

(ebensowenig die socialistisch-communistische Corruption (eine Folge der christlichen))

highest societies-conception of the socialists, the lowest in the hierarchy of the society

the "beyond" - corruption: as if the real world out there, who were of becoming a world of beings (Seienden)

There must be no contract type: here you have to destroy root out, make war - one must measure of value throughout the Christian-nihilistic (christlich-nihilistische) yet also drag and fight among each mask... From the current sociology, for example, from the current music example from the present pessimism (- all forms of the Christian ideal of value -)

Either one or the other is true: that is true here, the type of man uplifting...

The priest, the pastor, as a reprehensible life-forms

the whole education so far helpless, unstable, without emphasis, fraught with the contradiction of values -

14 [7]

To modernity.
The cowardice of consequence - the modern vices.
Romanticism: the hostility

against the renaissance (Chateaubriand, R. Wagner)

against the ancient ideal value

against the dominant spirituality

against the classical taste, simple, strict, the large scale

against the "lucky ones"

against the "warlike"

14 [8]

Value...

The highest quantum of power, the man is able to incorporate
man: not the man...

Humanity is still much more a means than an end. It is the type: the human race is merely the test material, the vast excess of failure, a debris field...

14 [9]

Nihilism

Nothing would be more useful and to promote more than one consequent nihilism indeed : as I understand all the phenomena of Christianity, pessimism, they express "we are ready not to be, for us it is reasonable not to be"

this language of "reason" in this case also the language of the selective nature

What is condemning all terms, however, is the ambiguous and cowardly half of a religion, like that of Christianity: clearly, the church: who encourage, rather than to death and self-destruction, protects all failure and sick and self-propagating makes –

Problem: what means would a severe form of major contagious nihilism can be obtained: one which, with scientific conscientiousness, teaches and performs the voluntary death... (and not the puny vegetation (Fortvegetiren) with respect to the wrong post-existence -)

You cannot condemn enough Christianity, because there the value of such a purifying large nihilism movement as it was maybe going on, has devalued by the thought of the immortal private person: similarly, by the hope of resurrection: in short, always by a discourage the act of nihilism, suicide... It substituted the slow suicide, and gradually a little low but lasting life, and gradually a very ordinary middle-class mediocre life, etc.

14 [10]

Religion as decadence

Criticism of Christianity

It requires great selection and cleansing crises: in any case by nihilistic introduced religions and philosophies.

One understands that Christianity is something immortal misguided and failure is: from a means of selection, it was their opponents, drag and toxic greenhouse

14 [11]

the yes-saying affections

The pride
the joy
the health
the love of the sexes
the hostility (Feindschaft, < enmity>) and war

the reverence
the nice gestures, manners, objects
the strong will
the breeding of high spirituality
the will to power
gratitude to the earth and life
:everything is rich and wants to make, and bestows life and gilded and immortalized and deified - the whole power transfiguring virtues... all approve, optimist, Jathuende [German] -

14 [12]

Priests and other ink blotters, squid -

14 [13]

Physiology of the nihilistic religions

A typical course of disease

NB the nihilistic religions all: systematicity illness stories under a religious-moral nomenclature.
- In the heathen worship, it is the large annual cycle, whose interpretation revolves around the worship
- Christian worship in a cycle of paralytic phenomena, which revolves around the cult...

"Faith," a form of mental illness
Repentance
the redemption
the prayer

all neurasthenic

sin, an obsession [a fixed idea]
hatred against nature, against reason
Christianity as the disease
Christianity as a symptom of physiological decadence

14 [14]

Movement against art

Birth of Tragedy

III

These two artistic forces of nature: by Nietzsche as the Dionysian and the Apollonian opposites: he claims that - - - The word "Dionysian" is expressed: an urge to unity, a reaching out on the person, life, society, reality, as the abyss of oblivion, the passionate, painful over thresholds fuller in darker floating states; an ecstatic affirmation of large area [Gesammt] - character to life, as the all change equals, equal powers, equal-blessed, and the great pantheistic joy, and compassion, which also approves of the most terrible and questionable qualities of life and holiness, of an eternal will to procreation, to fruitfulness, to eternity out: Apollonian than

unity feeling of the necessity of creation and destruction... The word is expressed: the urge to perfect-for-himself be the typical "individual" to everything that makes out raises, strong, clear, unambiguous, typically does: freedom under the law.

By their antagonism is the continuous development of art just as necessarily linked, as the advancement of mankind to the antagonism between the sexes. The abundance of power and the moderation, the highest form of self-affirmation in a cool, make brittle beauty of Apollinismus the Hellenic Spirit
the origin of tragedy and comedy as a present-see a divine type in a state of ecstasy-large area, as a witnessing of the local legend of a visit, miracle of foundation, the "drama" (-

This contradiction (Windespruch) is the Dionysian and Apollonian in the Greek soul of the great enigmas of the Nietzsche dressed in the face of Greek life felt. Nietzsche tried to basically nothing to conjecture as to why exactly the Greek Apollinismus had to grow out of a Dionysian underground: the Dionysian Greek was necessary to be Apollonian, that is, to break his will to the monstrous, multiples, suspense, horror at one wishes to measure, for simplicity, to join such a rule and concept. The excessiveness, desert, Asian is on its base: the bravery of the Greeks is in conflict with their Asiatic: the beauty is not given to him, any more than logic, as the naturalness of morality - it is intended conquered, fought for - it is his victory...

14 [15]

This book is anti-pessimistic: it teaches a counter force against everything and no-saying and renunciation, a remedy of great fatigue

14 [16]

Type of God after the type of creative spirit, the "great man"

14 [17]

Birth of Tragedy.

2.

Beginning of section two
pages later: II

The art here is the only superior counterforce to all will to denial of life: as the anti-Christian, anti-Buddhist, antinihilist [Antinihilistische] par excellence...

It is the salvation of the knower - to see him (dessen) who sees the terrible and questionable character of life, wants the tragic knower.

It is the salvation of the actor - whose seen the terrible and questionable character of life, not just lives, living will, the human tragedy, the hero...

It is the salvation of the suffering - as a way to states, which wanted the suffering deified, glorified, is where the suffering is a form of great delight...

14 [18]

III

There are two states in which the art itself acts as a kind of violence in human nature: once as a vision, the other as the Dionysian orgies. The same is physiologically preformed in a dream and in noise: the former understood as an exercise of that power to the vision, to be a pleasure to see the forms-see, form-build (Gestalten-sehen, Gestalten-bilden).

The will to appearance, to illusion, to deception, to becoming and change is more profound "metaphysical" as the will to truth, to reality, to Being (Sein): the pleasure is more primitive than the pain, the latter is itself only the consequence of a will for pleasure (- for creating, designing, set-to-bottom, destroying) and, in its highest form, a kind of pleasure...

14 [19]

6.

This writing is anti-modern: it believes in modern art, nothing else, and basically not to modern art, but to the modern music, and basically not to modern music in general, but only to Wagner... And basically perhaps not even to Wagner unless faute de mieux.

p. 116th "What we knew to call it, it is said with a painful gesture - - -

Schopenhauer, Dürer.

It believes that a musical is coming... to a Dionysian music...

14 [20]

7.

This writing is behaving in German, even reaching true - they believes even in the German mind... yours is nuance that it is German, anti-christian: "the most painful, according to him at p. 142, is for us the long degradation, under which the German spirit, lived estranged from house and home, in the service treacherous dwarfs. "These dwarfs are the treacherous priest. - At another point, the question arises as to whether the German spirit was still strong enough to reclaim him, or will continue, like a sickly, stunted growth in diseased; if he could do with the elimination of foreign elements still serious effort to consume. In this book the transplantation of a deeply contradictory German myth, in the Christian's heart is seen as the true German, the German fatality.

14 [21]

4.

This book is such even anti-pessimistic: namely, in the sense that it teaches something that is stronger than the pessimism that is more divine than "truth": the art.

No one would, it seems, a radical negation of life, a real renunciation still more talk than saying no to life so much the word, as the author of this book: only he knows - he has experienced it, maybe he has seen nothing but - that art is worth more than the "truth".

Is already in the preface, with which Richard Wagner invited to such a dialogue will appear the creed, the Gospel of artists: "the art as the proper task of life, art as a metaphysical activity "...

14 [22]

5.

What must, under such condition, be made of science? How do they stand? In an important sense almost as an opponent of the truth because they are optimistic because they believe in the logic. It is recalculated physiologically, that it is the decline times of a strong race, where the type of scientific man is mature. The criticism of Socrates makes up the main part of the book: Socrates as an opponent of the tragedy, as liquidator of that demonic prophylactic instincts of art; Socratism as the great mistake of life and art: the morality, logic, sufficiency of the theoretical man a form of fatigue, the famous Greek serenity only one evening red... The strong races, so long as they are rich and rich are still in force, have seen the courage to things as they are, tragically... For them, art is more than an entertainment and amusement, it is a cure... The book teaches that "all modern ideas and prejudices of the democratic taste in defiance," that the Greeks - p. X of the preface.

14 [23]

II

The essence of this conception is the notion of art in relation to life: it is, psychologically as well as physiological, as the great stimulant regarded as that which eternally to life, to eternal life pushes...

14 [24]

3.

One can see that in this book of pessimism, we say clearly that nihilism is regarded as the "truth" but the truth is not regarded as a supreme measure of value, still less as supreme power (als oberste Macht).

The will to appearance, to illusion, to deception, to becoming and change here is deeper and more original than "metaphysical" as the will to truth, to reality, to Being (Sein): - the latter itself is merely a form of the will to illusion. Similarly, the desire is as original as the pain: the pain is only partially as a consequence of the desire for pleasure (to the will, are growing, designing, consequently, to overwhelm, to resist, to war, destruction) It is a supreme state conceives of life-affirmation, in which even the pain (Schmerz), is any pain as a means of increasing ever included: the tragic-Dionysian state.

14 [25]

Toward the "Birth of Tragedy".

VIII.

The new conception of the Greeks is the distinguishing feature of this book, we have both of his other merits indicated - the new conception of art as the great stimulant of life unto life,

similarly, the conception of pessimism, a pessimism of strength, a classical pessimism: the classic word used here is not for historical but for psychological demarcation. The contrast between the classical pessimism is the romantic: those in which the weakness, fatigue, which formulates racial decadence in concepts and values: the pessimism of Schopenhauer as similarly, that de Vigny's, Dostoyevsky's, Leopardi's, Pascal's, of all the great nihilistic religions (of Brahmanism, Buddhism, Christianity - they may be called nihilistic, because they have all glorified the antithetical concept of life, nothingness (Nichts), as goal (Ziel), as the highest good, as "God")

What distinguishes Nietzsche: the spontaneity of his psychological vision, a staggering range of foresight activities, of the experience to guess, has been deduced, the desire for consistency, the fearlessness of hardship and dangerous consequence.

4 [26]

Birth of Tragedy

But we come to the main object, to what distinguishes the book and page presents to its originality: it contains three new conceptions. The first we have already mentioned: the art as to the great stimulant of life, life. The second: it brings a new type of pessimism that classic. In three: there is a problem of psychology is new, the Greek.

14 [27]

Decadence as philosophy

Toward the psychology of the psychologists

Psychologists, as they are only from the 19th century possible are: no longer the loafer, the three look, four step forward and nearly are content to dig into themself. We psychologists of the future - we have little good will to self-observation: we take it almost as a sign of degeneracy, if an instrument to "know yourself" is looking for: we are instruments of knowledge and want all the naiveté and precision have an instrument; - therefore we must not analyze themselves, not "know". First feature of self-preservation instinct of the great psychologist: he looks for never, he has no eyes, no interest, no curiosity for themselves... The big egoism of our dominant intent wants it from us that we close nicely before our eyes, - that we call "impersonal", "disinterest," must be "objectively" appear... oh how much we are the opposite of that! Just because we are in an eccentric psychologist degrees

14 [28]

The psychologist.

1) We are not Pascal, we are not particularly at the "salvation of the soul" interested in their own happiness, one's own virtue... -

2) We have neither the time nor enough curiosity, such turn us to ourselves. It is, looked upon deeper, even more different: we distrust all navel-gazing (Nabelbeschauern) for the reason, because our self-observation as a degenerate form is the psychological genius, as a question mark on the instinct of the psychologist: as surely as a painter-eye is degenerate, behind which the will, is to see, around to see

14 [29]

Origin of moral values.

Egoism is worth as much as is worth physiologically who has it.

Each individual is the whole line of development yet (and not just how it conceives morality, something that begins at birth): it represents the ascent of the line is man, so its value is in fact exceedingly, and the concern for preserving and fostering its growth, may be extreme. It sets the descending line (There is a concern for the promised in their future, which is probably the more prudent individuals such an extraordinary law gives to egoism) represents the decay, the chronic disease: so it comes to small value: and the first equity is that he takes away as little as possible space, power, and the sunshine has turned out well. In this case, the company has the suppression of egoism (- expresses the sometimes absurd, morbid, is seditious -) for the task: handle it now to individuals or to whole rotten stunted economics classes. A doctrine and religion of "love", the suppression of self-affirmation, of endurance, carrying, helping, reciprocity, in deed and word may be within such layers of the highest value, seen even through the eyes of the rulers, for it holds the feelings of rivalry, resentment, envy down, the all too natural affections of the underprivileged, - even the deified them their slave, the ruled, that being poor, the ill, the stand-down under the ideal of humility and obedience. From this it is, why have the ruling classes or races and individuals, each time the worship of selflessness, the gospel of the lowly, "the God of the Cross" will be maintained.

The preponderance of valuing altruistic way is the result of an instinct for its failures. The value-judgment at the lowest basically saying, "I'm not worth much" a merely physiological value-judgment, even more clearly: the feeling of powerlessness, lack of major affirmative feelings of power (in muscles, nerves, motor centers). This translates to value-judgment, depending on the culture of these layers, in a moral or religious opinion (- the supremacy of religious and moral judgments is always a sign of low culture -): it seeks to justify, from the spheres, where the concept "value" is known at all. The design, with the thought of Christian sinners are, is an attempt, the lack of power and self-assurance entitled to find: he will prefer to find guilty as nothing to feel bad: in itself it is a symptom of decay, interpretations this kind of need it at all. In other cases investigated the reason for the underprivileged in its "debt" (as the Christian), but in society: the socialist, the anarchist, the nihilist, by feeling their existence as something where somebody to blame should be, it is still the closest relative of the Christians, who also believes failure itself being bad and easier to bear if it has found someone, for which it is responsible to make. The instinct of revenge and resentment in both cases appears here as a means to sustain it, as an instinct of self-preservation as well as the preference for altruistic. Theory and practice of hatred against egoism, it is against their own, like the Christians, against the alien, like the socialists, is evident such as a value-judgment under the domination of revenge, the other as a wisdom of self-preservation sufferers by increasing their reciprocity and solidarity feelings... Finally, as already indicated, even those discharge of resentment in judging, rejecting, punishing of Egoism (one's own or an alien) nor an instinct of self-preservation in underprivileged. In summary: the cult of altruism is a specific form of egoism, which occurs regularly under certain physiological conditions (Voraussetzungen).

14 [30]

If the socialist with a fine indignation "justice", "right" to "equal rights" demands, it is only under pressure from its insufficient culture who do not understand why he suffers, the other, he makes it a pleasure; if it had better, so he would not dare to shout like this: then he found his pleasure elsewhere. The same is true of Christians: "the world" is condemned by him, slandered, cursed - he does not take itself from itself. But that is no reason to take seriously his shouts. In both cases, we are still among the sick, which it doeth good to cry, to which the libel is a relief.

14 [31]

Value...

The concept (Begriff) "reprehensible act" makes us difficult: there can be nothing objectionable in itself. Nothing of all this, what happens at all, can be bad in itself: it should not because you want to get rid of: any as is so connected with everything that some want to exclude something, exclude all means. A reprehensible act: means a depraved world at all...

And even then: in a depraved world, the rejection would be bad... And the consequence of a mindset which rejects everything would be a practice that all the affirmative... If becoming a big ring, then any is equally valuable, eternal, necessary...

In all correlations of Yes and No, of preference and rejection, love and hate is expressed from only one perspective, an interest in certain types of life: to be talking about everything (Alles) that is, the Yes.

14 [32]

Value...
a nihilistic appreciation (Werthschätzung) says: " I am not worthy to be not ". It goes on and says, “you 're worth, not to be (nicht zu sein). "

14 [33]

As for the tragic pathos, it does not Nietzsche the old misunderstanding of Aristotle again - as a transfiguration of lust and cruelty into Greek: elements, which in the orgiastic feasts - - - the Dionysian as an overflow unit and multiple, partly terrible excitements

14 [34]

Drama

the drama is not like the half-scholars believe the story, but, according to the Doric origin of the word "drama" to understand Doric hieratic: it is the happenings, the "event", the sacred history, the founding legend the "reflection", the realization of the task of hieratic.

14 [35]

Art as a counter-movement.

The orgiastic element in the art of the Greeks had been underestimated, but that the orgiastic movements and one of the deepest crises to the Greek mind itself does - - -

One might remember that the cold and frivolous manner in which Lobeck, the whole area of rituals, myths and secrets kept from the body p. 564. 565

One might say that the term "classic" - as it had formed Winckelmann and Goethe, Dionysian element that not only did not explain, but excluded them from themselves: and - - - There was a time when people with special among philologists gratitude Lobeck - - -

14 [36]

Apollonian, Dionysian

III

There are two states in which the art itself appears as a force of nature in man, possessing about him, whether he likes it or not: once as a constraint to the vision, the other as a constraint to the orgy. Both states are also in normal life, only weaker, in dreams and in noise, as in - - -

But there is still the same contrast between dream and intoxication: unleash both in our artistic powers, but each different: the dream of the vision, linking, writing poetry, and the noise of the gesture, the passion of singing, dancing.

14 [37]

To modernity.

What makes us honor.

If anything makes us honor, it is this: we have the earnest where else to go: we take all of the time despised and left side low important things - we will do, however, the "beautiful feelings" cheap...

There is a dangerous aberration, as the body of contempt? As if there were not sentenced with it all the spirituality to be morbid to the vapors of "idealism"!

It has not all hand and foot, which was invented by Christians and idealists, we are radical. We have the "smallest world" as the all-decisive discovery: we are in a dangerous manner in which - - -

Pavement, fresh air in the room, the booth is not poisoned, grasped the food on their value, we have made with all seriousness necessary of existence and despise everything "sentimentality" as a kind of "levity and frivolity."

The hitherto despised moved into the first line.

I add the immorality: morality is merely a form of immorality, which in terms of the advantage which has certain kind of it, - - -

14 [38]

Type "Jesus"...

Jesus is the counterpart of a genius: he is an idiot. You feel his inability to understand a reality: he moves in circles around five or six terms, which he formerly belonged, and gradually

understood, has understood that wrong - he has them in his experience, his world, his truth - the rest is alien to him. He speaks words as it needs everyone - he does not understand how anyone, he only sees his five, six floating concepts. That the real's instincts - not just the sex, but also that of the struggle, pride, heroism - are never woke up at him that he is backward and childish at the age of puberty remained: which belongs to type certain epileptic neuroses.

Jesus is unheroic in his deepest instincts: he never fights: who looks something like a hero in him, like Renan, the type vulgarizer into unrecognizable.

you feel the other, his inability to comprehend something spiritual: the word for spirit is in his mouth misunderstanding! Not the faintest whiff of science, taste, mental discipline, logic has fanned these holy fools: as little as it has touched their lives.

- Nature? Laws of nature? - No one has betrayed him, that there is a natural. He knows only moral effects: signs of the lowest and most absurd culture. It must be noted that: it is idiot surrounded by very clever people... just that his students were not there - Paul was absolutely not an idiot! - it depends on the history of Christianity.

14 [39]

Criticism of Christianity.
Morality as Circe of philosophers
The struggle (Kampf) for "self" (Ich).

14 [40]

The unconscious effect of decadence to the ideals of science

There is a deep and totally unconscious effect of decadence itself on the ideals of science: our entire sociology is proof of this theorem. It remains to reproach them only the decay-structure of the society knows from experience, and inevitably takes its own instincts of decay as the norm of sociological proposition.

The falling life in modern Europe formulates them in their social ideals: they all look just the ideal of outmoded old breeds like...

The herd-instinct then - a now become sovereign power - is something fundamentally different from the instinct of an aristocratic: and it depends on the value of the units on what is the meaning of the sum...

Our entire sociology knows no other than the instinct of the herd, that is, sums up zeros... where every zero has 'equal rights', where it is virtuous to be zero...

The valuing, with today are the various forms of the society estimated is entirely one with that which the peace allotted a higher value than the war: but this opinion is anti-biologically, is itself an outgrowth of the decadence of life... Mr. Herbert Spencer is a decadent as a biologist - usually as a moralist (- he sees the triumph of altruism something more desirable!!!). Life is a result of the war, the society itself a means for war.

14 [41]

Renan, who has in common with the women that he is only dangerous if he loves, he has never embraced no small murderous ulterior motives an old idol (Götzen) from ideal, always curious as to whether what he embraces, not already shaking...

14 [42]

- German =

(4) Religion in the music.

How much misunderstood and even unavowed satisfaction of religious needs is still in the Wagnerian music! How much prayer, virtue, anointing, "virginity" "redemption talks" because with even... That the music is allowed by the words disregard the terms - oh how it pulls up their advantage, these fraudulent saints, which goes back to everything attempts to reverse (zurückverführt) what our intellect was once intellectual conscience need not be ashamed - it remains outside - when some old instinct with trembling lips banned drinking cups... This is smart, healthy, and, insofar as it shame before the satisfaction of the religious instinct betrays even a good sign... Insidious Christianity: the type of music "last Wagner".

14 [43]

By alcohol and music brings you back to levels of civilization and barbarism, which our ancestors have overcome: so far nothing is more instructive, nothing "scientific" than to intoxicate themselves... Also, some foods contain revelations about something from which we come from. Just how much secret as in the correlation of the German dumplings and German "childish minds"!... When you first in the womb, has excited immediately the latter: one begins to suspect... Oh how far once the "sense of understanding" is! -

14 [44]

Against this corruption of the music I defend myself by any means, and what a beautiful devil - - -

14 [45]

What has made the German spirit of Christianity! - And that I stand for Protestantism, how much beer is back in Protestant Christianity! If a mentally muffled (<fog>, verdumpftere), lazier, more inclusive form track members of the Christian faith were possible! than the average of a German Protestants?... That's what I call a modest Christianity! Homeopathy one of Christianity's what I call! - I was reminded that it also introduces an immodest gives Protestantism, which the court preacher and anti-Semitic speculators: but nobody even claims that some "spirit" is "floating" on these waters... It's just an indecent form of Christianity, certainly no more reasonable...

14 [46]

In the Dionysian frenzy is the sexuality and sensuality: they are not missing in the Apollonian. There must be a tempo-type differences in the two states... The extreme quiet certain

noise sensations (severe: the slowing of time and space sense) is reflected in the vision like the calmest gestures and types of souls. The classic style is essential is that calm, simplification, abbreviation, concentration - the highest feeling of power is concentrated in the classical type.
Difficult to react: a great sense: no sense of struggle:
The nature of noise:

14 [47]

Against movement of art.

Pessimism in the arts? -

the artist loves gradually the means for its own sake, in which the intoxication gives recognize: the extreme delicacy and beauty of color, the clarity of the line, the nuance of the sound: the distinct, where else is lacking in the normal, all distinction

-: all distinct things, every nuance, remember it so far to the extreme force increases, which produces the noise wake back that feeling of intoxication.

-: the effect of art is the arousal state of the art creative, intoxication...

-: the essence of their existence remains at the art- perfection, their bringing forth the perfection and fullness

Art is essentially affirmation, blessing, and deification of existence...

-: What does a pessimistic art... Is not this a contradiction? - Yes.

Schopenhauer is wrong when he makes certain works of art in the service of pessimism. The tragedy teaches not "resignation"...

- Represent terrible and questionable things is in it an instinct for power and glory of the artist: he is not afraid...

There is no pessimistic art... The art in the affirmative. Job affirmed.

But Zola? But de Goncourt?

- things are ugly, they show: but that it is the same show, from lust at this ugly...

- does not help! you cheating on them when it's different claims

How liberating is Dostoyevsky!

14 [48]

Headings on a modern lunatic asylum (Narrenhaus).

Necessity of thought are moral necessities.

Herbert Spencer.

The final test of the truth of a sentence is the incomprehensibility of their denial.

Herbert Spencer.

14 [49]

Modernity.

The uglification of music.

the domination of the abstract, "which means"

indifferent to the "swamp" to which the senses do not want to say yes...

Music should definitely mean something that is not music:

it is from their
the rhythm
the melody
the color
the construction
the false profundity of thought as silence; the rage, the remorse, the spasm, the ecstasy - all easy things, gadgets, you can still mix up to the age

14 [50]

5. The means by which the actor comes on top
6. The danger of the theater as a place of corruption of all arts.
7. The superfluous all the innovations of Wagner's opera in itself
8. Carmen and the depressing effect of Wagner's: physiological appeal against Wagner
9. the ambiguity of the great tragic tendency in Wagner: my realism in aesthetics...
10. Restoration of the term "tragic"
11. The importance of this psychological-aesthetic phenomenon in the history of "modern soul".
12. : essentially un-German, - therein lies the distinction...
13. : critique of "romance".

14 [51]

Wagner as a problem.
A word of explanation.
By
Friedrich Nietzsche.

14 [52]

- - - whose intelligence at the right time with the German character, making peace, the emperor wrote march (Kaisermarsch), general-conductor positions ambitious…
the condescending to any dirt, which has sullied the German spirit, this so corrupt German spirit,
of cajoling with his Parsifal all the modern soul cowardly.
This has become very ambiguous personage, on whose grave nonetheless a Wagner Society - laid a wreath with the inscription - Munich:

Redemption for the redeemer!...
You see, the problem is large, the enormous misunderstanding.
If Wagner could become the savior,
Who delivered us from this redemption?
Redeemer who can free us from this?...

14 [53]

There are tools with which one talks about the bowels, others have their success in the spinal cord... You have betrayed me, that the effect of Wagnerian music is strongest for a cure in Carlsbad...

14 [54]

But Wagner is not only an example here... And he has been understood throughout the world... It has been making Wagner a new music that you make it in Russia, in Paris, South America, to make it even in Germany itself... I knew teaching to give, how to make this new music. If you want a lesson?...

14 [55]

Among musicians.

We are late musician. An immense inherited past is within us. Our memory constantly quoted. We may allude to one of us almost scholarly way: we consider ourselves already. Our listeners love it, that we allude: it flatters them, they feel taught there.

14 [56]

First of all theater set-optics: what is to act as true, may not be true.
The actor has the feeling that he represents, he would have lost if he had
You know, I hope, the famous designs Talmas

14 [57]

Conviction

On the Psychology of Paul.

The fact is the death of Jesus. This is interpreted...

That there is one truth and one error in interpretation, such people do not come to mind: one day they rise in a sublime way the head, "it could mean the death of so and so"

and now is he! One hypothesis is proven by the sublime swing, which gives them their creator...

"The proof of power": that is, a thought is its impact proved - ("by its fruits," as the Bible says naively)

what excites must perceive to be -

what is allowed to be blood, must perceive to be -

* *

Everywhere there is the sudden sense of power, the one idea excites in its author, this thought as a value attributed to: - and as you know how to honor not but one thought, than by him referred to as true, then the first predicate that he given in his honor, he was true... how could he act otherwise? He is a imaginer of power: they would not put real, so they could not

work... It is as inspired understood: the effect which it exerts, has something of the overwhelming power of a demonic influence -

A thought which such a decadent unable to resist, he is completely void, as a true "proven"!

All these holy epileptics and face-seer had not one-thousandth of that righteousness of self-criticism with today's reading a philologist, a text or check an historic event in its truth...

there are, in comparison to us, moral cretins...

14 [58]

Carlyle..
The origin of science: they give eight. It arises not from the priests and philosophers, their natural enemies. It arises when the sons of artisans and tradesmen of all kinds, from lawyers, etc.: those which the efficiency of the craft and its prerequisite is also transferred to such questions and their answers.

14 [59]

Conviction and a lie.
The "improvement".
How to bring virtue to power.
Pity.
"Altruism".
Renunciation.
Desensualization

14 [60]

A belief of the alleged "blessed" to do after he took ill. A faith that relies on books, - a faith that takes a revelation can claim - a belief that the doubts are regarded as "sin", a faith that proves itself by martyr's death - - -

Another badge of the theologian is his inability to philology. I mean here the word philology in a very general sense, can read facts without falsifying them by interpretation, without - - -

14 [61]

Will to power as art

"Music" - and the great style

The greatness of an artist is not measured by the "beautiful feelings" he excitedly like to believe that the little woman. But according to the degree in which he approaches the great style in which he is capable of great style. This style has the passion, mean that he disdains to please, that he forgets to persuade, that he commanded, that he wants... master of the chaos are the one is, forcing his chaos to become form, necessity be in the form: logical, simple, unambiguous, are mathematics; act are: - that is the big idea. With it comes back you, nothing more irritating to the

human love of such violence - a desolate places for them, a silence, a fear of crime remains a big...

All the arts are familiar with such ambitious to the grand style: why they are missing in the music? Never before has built a musician, like the architect who created the Pitti Palace <translator note: Palazzo Pitti>?... Here lies a problem. Heard the music perhaps went into that culture, where the kingdom of all kind of violence people already over? Contrary to the last term of the already great style of soul music - the "woman" in our music...?

I touch here a cardinal question: where is all our music? The era of classical taste to know anything you like it: it has blossomed as the Renaissance world reached its evening, as the "freedom" of which was from the customs and even from the requirements: it belongs to their character, to be counter - Renaissance? And other words, a decadence of art be? such as the Baroque style is a decadence of art? It's the sister of the Baroque style, because its contemporary in any case? Is music, modern music is not already decadence?...

The music is in the counter - Renaissance art: it is decadence as well as social expression

I've once put his finger on this question: if our music is not a piece of counter-Renaissance in art? if they are not the closest relatives of the Baroque style is? if they did not grow in contradiction to all classical tastes, so that in their ambition forbade any of the classicism of yourself?...

This value would rank first question the answer may not be in doubt if the fact had been estimated correctly, that the music of romance as their highest attained maturity and wealth - again as a reaction against the classicism movement...

Mozart - a tender and loving soul, but throughout the eighteenth century, even in his seriousness... Beethoven was the first great romantics, in the sense of the French concept of romance as Wagner is the last great romantics... both instinctive opponents of classical taste, the strict style, - to the "big" here... not to mention both - - -

14 [62]

Modernity

The German romantic music, their mindlessness, their hatred against the "Enlightenment" and "reason"

Atrophy of the melody is the same as the withering away of the "idea" of the dialectic, the most spiritual freedom movement - how much fight against Voltaire is in German music...!

how much clumsiness, stuffed awareness of what is to become the new concepts and principles of self -
you always have the principles of his talent

against the higher tragedy and mocking spirituality against the buffoon

I've seen beer drinkers and military doctors, the Wagner "understood"...
Wagner's ambition to force the idiots to understand Wagner

14 [63]

The hero, like Wagner conceives him, how modern! how bold! how witty he conceives him-complex! Wagner understood how to meet the three basic needs of the modern soul with his hero - they wants the brutality, the morbid and the innocent...

these magnificent monsters, with bodies from before and nerves of tomorrow, this blond saints whose little preexisting sensuality of women inspired so much tender curiosity, and so much kindness allows... Beaumarchais has Cherubin, Wagner has made Parsifal the beautiful women as a gift:

And as for the hysterical-heroic beings that Wagner conceives as a woman, deified, has the type of Senta, Elsa, Isolde, Brünnhilde, Kundry: they are interesting enough in the theater - but who wants them...?

that this type even in Germany, has not totally disgusted, has its foundation in this (though far from his right:) that is already an incomparably greater poet than Wagner, Heinrich von Kleist, the noble, he had been there the intercession of genius

14 [64]

Question: is the depersonalization of a truth, if one delves into a thought?
... Claimed the heart: he thinks it is quite usual that you let go and forget his moi -
Question: whether there is even mere plausibility, if what one finds interesting question, not our whole multiple of I is...

14 [65]

decad

What is inherited, that is not the disease, but the morbidity: the impotence in the resistance against the risk of adverse immigration, etc., and the broken resistance - moral terms, the resignation and humility before the enemy.

I was wondering if you cannot all these highest values of previous philosophy morality and religion with the values of the downhearted, the mentally ill can compare and neurasthenia: they represent, in a milder form, the same evil is...
the value of all morbid states that in certain states a magnifying glass, which normally are considered normal but poorly visible, show...

Health and disease are not essentially different, as the old physician and still believe some practitioners. One does not have distinct principles or entities make it, the fight over the living organism and make it their battlefield. This is old stuff and nonsense, which is good for nothing. In fact there is between these two kinds of existence only differences of degree: the exaggeration, the disproportion, the harmony of the non-normal phenomena constituent the pathological condition. Claude Bernard.

So good that evil may be regarded as an exaggeration, disharmony, disproportion, as best can be the good one diet protect against the risk of his exaggeration, disharmony and disproportion

The hereditary weakness, as dominant feeling: cause of the highest values.

NB You will weakness: why... mostly because it necessarily is weak...

The weakening of the task: weakening the desires, the pleasure and pain feelings, the will to power, the feeling of pride, to have and more-have (Mehr-haben) to; weakening as humility, weakening as faith, and the weakening of the disgust and shame at all natural, as a negation of life, as sickness and habitual weakness...

The weakening as the renunciation of revenge, with resistance to hostility and anger. the mistake in the treatment: no one wants to fight through a weakness system strengthening, but by a kind of justification and moralizing: i.e. by design...

The confusion of two entirely different states: as the rest of the starch, which is essentially the abstention of the reaction, the type of the gods that nothing is moving... and the rest of fatigue, rigidity, to the anesthesia.

: all philosophical and ascetic procedures aim at the second, but my in fact the first place... because they reached the state of the predicates, such as if a divine state is reached.

14 [66]

Moral decadence as

Why not be the weakness of fights, but rather are only "justified"

The decrease in the healing power of the instinct for the weakened: so that they covet as a remedy, which accelerates their demise. For example, most vegetarians would have a collaborated food necessary to the relaxed fiber to give back power: but they keep their penchant for mild and gentle for a hint of nature - and weaken still ὑπὲρ μόρον...<translator note from the *Odyessey*, Book 1>

14 [67]

The woman reacts slower than the man, the Chinese slowly than the Europeans...

14 [68]

Religion as decadence

The most dangerous misconception.

There is a term that appears to be no confusion, no ambiguity admits: it is the exhaustion. These can be purchased, they can be inherited - in any case, they changed the aspect of things, the value of things...

In contrast to the one who, from the wealth which one represents and feels involuntarily gives up on things, it looks fuller, more powerful, more promising future - the present at any rate may, scales and botched the exhausted everything he sees - it impoverished the value: it is harmful...

Over here no mistake seems possible: the story still contains the gruesome fact that the weary still confused have been with the full - and full of the most damaging.

The poor life of the weak nor the impoverished life of the kingdoms of life enriches the strong it...

The first is the parasite, and the second one added giver...

As no confusion is possible?...

When the exhausted occurring with the gesture of the highest activity and energy: when the excesses of the degeneracy require a mental or nervous discharge, then mistook him one with the rich... It aroused fear...

the cult of fools is still on the worship of the powerful rich-life-

the fanatic, the possessed, the religious epileptic, all eccentric than most types of power have been seen

: as divine (als göttlich)

this kind of strength, the fear was aroused, especially as divine: here was the authority of their starting point, here interpreters heard, sought wisdom...

From this developed, almost everywhere, a desire to "deification (Vergöttlichung)" that is the typical degeneration of spirit, body and nerves: an attempt to find the way to this higher kind of being
ill make themselves great: provoke the symptoms of the disorder - that was stronger than human (übermenschlicher), more terrible, wiser:
- So rich that it was believed to be in power that you give could: everywhere, where was adored, sought someone who can deliver.

that they took the fool for something more than human
that is active in the mentally ill and epileptics terrible powers believed
Misleading here, the experience of intoxication...
This increase in the highest degree the feeling of power
therefore, judged naive to the power -
at the highest level of power had the intoxicated man standing, the ecstatic
There are two starting points of intoxication: the vast abundance of life and a state of pathological nourishment of the brain

Nothing has been paid dearer than the confusion in physiology. -

14 [69]

The physiological misunderstandings.
1. the disease (Krankheit) is misunderstood as a higher form of life
2. the noise
3. the impassibility.

14 [70]

The desire occurs, where the feeling of power
The luck that has become dominant in the consciousness of power and victory
Progress: the strengthening of the type, the ability to great want: everything else is misunderstanding, danger, - - -

14 [71]

Will to power as "natural law (Naturgesetz)"
Will to power as life
Will to power as art.
Will to power as morality.
Will to power as a politics
Will to power as a science.
Will to power as religion

14 [72]

Will to power.
Morphology.

Will to power
as "natural"
as life
as a society
as the will to truth
as a religion
as art
as moral
as humanity

The backlash
Will to nothingness (Nichts)
the vanquished (Überwundenen). The waste, the degenerate

14 [73]

Consequences of decadence.

Vice, depravity
the disease, the morbidity
the crime, the criminalist
the celibacy, the sterility
of hysteria, weakness of will, of alcoholism
Pessimism
Anarchism

14 [74]

The degeneration:

First principle: what is so far as the causes of degeneration are looked at, their consequences.

: vice: as a consequence;	
: the disease	sterility
: the crime	
the detractors	Sepsis
undermined (Untergraber)	Asceticism
Doubters	Nihilism
Destroyer	Otherworldliness (Jenseitigkeit)

: the libertinage (the spiritual) - celibacy.

: the weakness of will: the pessimism, the anarchism, - - -

But also, what might be called a remedy considered against the degeneration, are only palliative effects against some of them: the "cured" are only one type of degenerates.

14 [75]

Concept (Begriff) "decadence"

The waste, decay, the committee is not something that would be to condemn themselves: it is a necessary consequence of life, of growth in life. The phenomenon of decadence is as necessary as any rising and forward in life: it has not in hand, it abolished. The reason wills, conversely, that it is their right...

It is a disgrace for all socialist systematics that they think there could be circumstances, social combinations, under which vice, disease, crime, prostitution, the north no longer would grow... But that is the life condemn... It is a society not to remain free, young. And yet in force, they must form their best rubbish and waste materials. The more energetic and bold they goes, the richer it will be with abortive, to monstrosity, the closer the demise of their age... is not created from by institutions. The disease did not. The vice did not.

14 [76]

Formerly it was said of all morality: "By their fruits ye shall know them", I say of all morality: it is a fruit, which I the ground know from which it grew.

14 [77]

We are Hyperboreans.
A preface.

The will to power.
First part.

Psychology of decadence.
Theory of decadence.
Second part.

Critique of the spirit-time (Zeitgeist).
Third part.

The big midday (Mittag)
Fourth part.

The strong.
The weak.
Where do we belong?
The great choice.

14 [78]

The will to power.
attempted revaluation of all values.

First part.
What comes out of strength.

Second part.
What comes out of weakness.

Third part.
And what are we? -

Fourth part.
The great choice.

14 [79]

Will to power

Philosophy

Power quanta. Criticism of the mechanism

Here we remove the two popular concepts of "necessity" and "law": the first puts a false constraint, the second a false freedom in the world. "Things" cannot be regular, not a rule: there is no such thing (- this is our fiction), they behave just as much under compulsion of necessity. This is not obeyed, for something that is as it is so strong, so weak, that is not the result of obedience or a rule or constraint...

The degree of resistance and the degree of superiority - a question of [missing word] at all events, if we, for our domestic use of the calculation, the knowledge expressed in formulas of

"laws", the better for us! But we have to set any "morality" in the world that we feign as obedient -

There is no law: every power draws its ultimate consequence at every moment. The very fact that it gives no mezzo term, therein lies the predictability.

A quantum of power is due to the effect that it exerts, and it resists called. It lacks the Adiaphorie <translator Greek for indifference>: which would be conceivable in it. It is essentially a desire to rape and to defend themselves against rape. Not self-preservation: each atom affects the whole being, to - it is thought away, when this radiation will to power away from thinking. That's why I call it a quantum of "will to power": that the character is expressed, the thought away from the mechanical order not to be, cannot even imagine it.

A translation of this world of action into a visible world - a world's eye - is the term "movement". There is always sub intelligent (subintelligirt) that something is moving - this is, whether it be in the fiction of an atom or even clumps of its abstraction, the dynamic atom, yet always thought one thing, which seems, - that is, we are out of the habit not stepped out to lead us to the meaning and language. Subject, object, a doer of doing (Thun), the doing (Thun) and what it does, separately: let us not forget that this means a mere semiotics and nothing real. The mechanics as a theory of movement is already a translation into the language of the human mind. We have units necessary to be able to count: why is not likely that there are such units. We have borrowed the concept of unity of our "I" understood - our oldest article of faith. If we did not consider units that we would never have made the term "thing". Now, rather late, we are abundantly convinced, that our conception of the self-concept guarantees nothing for a real unity. So we have to maintain the mechanism of the world theoretically upright to make always the clause, in how far we carry it with two fictions: the concept of motion (taken from our sense of language) and the concept of atoms = unit (from our psychic "experience" derived): it has a senses-prejudice and psychological prejudice to their condition.

The mechanistic world is so imaginary how the eye and the sense of touch alone, imagine a world (as "moved")
so that they can be calculated - that units are fictitious,
so that causal entities are fictitious, "things" (atoms) whose effect remains constant (-
transfer of the false concept of the subject on the concept of the atom)
Number concept.
Concept of the thing (the subject term
Conceptual activity (separation of his cause and work)
Movement (sight and touch)
: that all impact motion is
: that where there is movement, something is moved

Phenomenal is: the interference of the number concept, the concept of the subject, the concept of motion: we have our eye, our psychology is still.

Eliminating we these additions: there remain no things, but dynamic quanta, in a tension to all other dynamic quanta: is their nature in its relation to all other quanta, in their "work" on the same - the will to power not a being, not a becoming, but a pathos is the most elementary fact of which are only one, a work results...

the mechanics formulates consequences in sensual yet to semiotic and psychological means of expression, it does not affect the causal force...

14 [80]

If the essence of Being (Wesen des Seins) is will to power, if anything like the growth of the power, displeasure every feeling, do not resist and be able to master, is: should we not then begin pleasure and displeasure as cardinal facts? Will be possible without these two oscillations of the Yes and No? But who feels like?... But who wants power?... absurd question: if the essence is the will to power itself and consequently feel pleasure and displeasure. Nevertheless, it needs the opposites, the resistors (Widerstände), therefore, relatively, the overarching unity localizes - - -

when A affects B, then A is only separated from B localizes

14 [81]

Criticism of the term "cause (Ursache)"

Psychologically done the math: it is the term "cause" our sense of power by the so-called wool - our term "effect" of the superstition that the feeling of power the power itself, which moves...
a condition that accompanies an event, and already an effect of the action is, is projected as a "sufficient reason" of the same

Tension the power of our feelings: pleasure as the feeling of power: the resistance has been overcome - are illusions?
we translate the term "cause" back in the us only known sphere, from which we have taken him: so we have no change to believe in there is not a will to power. We do not infer a change, if not have a spread of power over others rather than power.
The mechanics shows us only the consequences, and moreover in the picture (motion pictures is a speech)
Gravity itself has no mechanical cause, as it is the only reason for mechanical consequences

Accumulation of the will to power as being specific for the phenomenon of life, for food, procreation, inheritance,
for society, government, morality, authority
should we assume this will not be as efficient cause in chemistry?
and in the cosmic order?
not only the constancy of energy: but rather maximum economy of consumption: so that the will stronger--want from each center of force from the only reality is - not self-preservation, but rather appropriation, Mr.-will, more-will-be stronger- -like (sondern Aneignung, Herr-werden-, Mehr-werden-, Stärker-werden-wollen).

That science (Wissenschaft) is possible, which is to us a principle of causality to prove?
"From the same causes produce the same effects":
"A permanent law of things"
"An invariable order"
because something is predictable, it has therefore been necessary?
if something is so and not otherwise happen, so it is not a "principle", not "law", not "order"
Power-quanta, whose essence is to exercise all other power-quanta power,

When belief in cause and effect, the main thing is always forgotten: the event itself
it has scheduled a doer, you have done this again hypothesis

14 [82]

Can we have a quest for power to accept, without a sensation of pleasure and pain-that is, without a sense of the increase and decrease of power?
the mechanism is only one sign language for the internal facts-world fighting and overcoming of will-quanta?
all the conditions of mechanism, material, atom, pressure and thrust, gravity are not "facts in themselves", but interpretations with the help of mental fictions.
life than our best-known form of being is a desire for specific accumulation of power
: all processes of life have their lever
: nothing will survive, and sums up everything to be accumulated
Life as an isolated case: hypothesis from there to the general character of existence.
: striving for a maximum feeling of power
: is an essential pursuit of more power
: quest is none other than the pursuit of power
: the lowest and innermost desire is this: is a mere mechanical consequences of semiotics.

14 [83]

Problem of philosophers and of
scientific men.

Moonrise-type
intensity in the rest. React to the relative apathy and difficulty.
The great passions, all, and wonderful coming together to help...
Influence of age,
depressive habits (sedentary à la Kant)
revising
inadequate nutrition of the brain
Read
Essential: if not a symptom of decadence already in the direction of such generality: where is objectivity as a volitional disgregation (so far remain can...
this requires a large Adiaphorie <translator Greek: indifference> against the strong impulses:
a kind of isolation
Exceptional position
Resistance
against the normal shoots
Type: the separation from the homeland, in ever widening circles, the growing exoticism, the mutation is becoming the old imperatives - - even this constant question "where?" ("happiness") is a sign of detachment from organizational forms, outbreak.
Problem: if the scientific man nor a symptom of decadence rather than a philosopher -

he is as a whole not in isolation, only a portion of it is absolutely dedicated to the knowledge to straighten (dressirt) for a corner and look -
- here he has all the virtues of a strong race and health necessary
- great severity, masculinity, intelligence -
- here, one could speak of a division of labor and training which is very useful to the whole and only at a very high degree of civilization possible. He is more a symptom of high multiplicity of culture than of their fatigue.
The decadence scholar is a poor scholar. During the decadent philosopher was at least so far as the typical philosopher.

14 [84]

Compared with the artist is the appearance of the scientific people is in fact a sign of a certain level containment and humiliation of life.

But also a reinforcement, severity, willpower (Willenskraft)

: how the falsehood, the indifference to truth and useful to the artist sign of youth, of "childishness" may be...

: their habitual way of their unreasonableness, their ignorance about themselves, their indifference to eternal values, serious (Ernst) in the "games"... their lack of dignity; adjacent buffoon and God the holy and the rabble (canaille)...

: the imitation as an instinct, commandeered

The affirmative, the decline artist.

Moonrise artists - artists of decline, whether they belong not to all phases... Yes.

14 [85]

Pyrrho, a Greek Buddhist
Plato, perhaps when the Jews went to school

14 [86]

On the term "decadence" -
1. The skepticism is a consequence of decadence: as well as the libertinage of the spirit.
2. the corruption of morals is a consequence of decadence: weakness of will, necessity of strong stimulants...
3. the mode of cure, the psychological, moral, do not change the course of decadence, they keep on not they are physiologically null

: insight into the great nullity of these presumptuous "reactions"

: there are forms of anesthetized against certain fatal consequence phenomena, they bring the morbid element is not out

: they are often heroic attempts to annulated the people of decadence, a minimum of its harmfulness to enforce.

4. Nihilism is not the cause but only the logic of decadence
5. the "good" and "bad" are just two types of decadence: they keep each other in all basic phenomena.

6. the social question is a consequence of decadence
7. the disease, before all the nerves and diseases of the head are signs that the defensive nature of the strong force is missing, it just speaks the irritability, so pleasure and pain are the foreground issues.

14 [87]

the ancient Philosophy from Socrates to have the stigmata of decadence: morality and happiness. Pyrrho climax. Buddhism reached the stage

Epicureans in Christianity

Ways to happiness: a sign that all the main forces of life are exhausted

14 [88]

The accumulative times and individuals
the prodigal: the genius, the victorious, the conquering, the undiscovered, the adventure necessarily followed by the decadent latter

14 [89]

Counter-movement: religion

The two types:
Dionysus and the Crucified.

It should be noted: the typical religious person - whether a form of decadence?

The great innovators are one and all morbid and epileptic

: but we cannot because of a type of religious people, the heathen? If the pagan cult not a form of thanksgiving and affirmation of life? Would not be his highest representative of an apology and deification of life?

Type of a more prudent and full of delight over-flowing spirit...

The contradictions and ambiguities of one type of existence to himself participating and redeeming type?

- This is where I put the Dionysus of the Greeks:

the religious affirmation of life, whole life, not denied and bisected

typical: that the sex act brings depth, mystery, awe

Dionysus against the "crucified" because you have the contrast. It is not a difference in terms of martyrdom - just has a different meaning the same thing. Life itself, its eternal fruitfulness and recurrence requires the torment, the destruction, the will to destruction...

In another case, the suffering, the "Crucified as the innocent," as a defense against this life, as a formula of his condemnation.

One guesses: the problem is that the meaning of suffering: whether a Christian meaning, or a tragic sense... In the first case, it should be the way to a blissful existence, in the latter area being as blessed enough to have a monster of grief to justify

The tragic man affirms even the harshest suffering: he is strong, full, deification enough to

The Christian denies even the happiest lot on earth: he is weak, poor; disinherited enough to suffer in any form is still alive...

"God on the Cross" is a curse on life, a pointer, to save him from

cut into pieces of Dionysus is a promise to life: it is eternally reborn and come home from the destruction

14 [90]

The physiological falsehood in the pictures of Raphael.

A woman with normal secretions has no need of salvation. That all this probably more prudent and advantageous natures ever trouble themselves about those anemic saint of Nazareth, goes against the natural history. Belonged to another species: one that knows how to Dostoyevsky, - pathetic, depraved and twisted monstrosities with idiocy and fanaticism, with love...

14 [91]

the religion as decadence

Buddha against the "crucified"

Within the nihilistic movement you may still have the Christian and the Buddhist hold sharply divided

: the Buddhist expresses a nice evening out, a perfect sweetness and gentleness, - it's gratitude to all that lies behind, in the calculation, it lacks the bitterness, disappointment, resentment, the

: last, the high spiritual love, the refinement of physiological contradiction is behind him, it also rests from it: but of this there has still its spiritual glory and sunset-glow. (- Coming from the upper castes. -

: the Christian movement is a degenerate movement of waste and scrap element of any kind: it expresses not the decline of a race, she is beginning to have an aggregate production from the combined pressing and examined disease entities... It is therefore not national, not racial-related: it appeals to the disinherited of everywhere

they has the rancor on the ground against all the well-constituted man (Wohlgerathene) and dominant, it needs a symbol that represents the curse on the well-constituted man and rulers...

it also stands in contrast to all the intellectual movement, to all philosophy: it takes the party of idiots, and utters a curse against the Spirit. Resentment against the talented, scholars, spiritual-independent: it divined in them has turned out well-constituted man, the lordly (Herrschaftliche).

14 [92]

The problem of Socrates.
The two opposites:
the tragic ethos
the Socratic attitude
measured against the law of life
: to what extent is the Socratic spirit of decadence, a phenomenon
: how far in but still a strong health and vigor in the whole habit, in the dialectic and ability, firmness of the man of science itself (shows - the health of the plebeian whose malice esprit Frondeur whose sagacity the rabble at the bottom (canaille au fond) kept in check by the wisdom: "ugly"
Uglification:
the self-derision
the dialectical drought
prudence as a tyrant against the "tyrants" (instinct)
it is all exaggerated, eccentric, caricature of Socrates, a buffoon, with the instincts of Voltaire's body;
-he discovered a new way Agon -
-he is the first fencing master in the noble circles of Athens
-he represents nothing but the highest wisdom: he calls it "virtue" (- he divined as life:
-he was not free to wise to be, it was de rigueur
have in force, to the grounds and not to engage in the struggle with emotions - the list to discover the unraveling of the affective errors... how to catch everyone, you bring in the emotion, the affect that, - Spinoza illogical exercise in self-mockery... procedure to the feeling of resentment in damage to the root

I seeking to understand what is to be derived from partial and idiosyncratic states of the Socratic problem: his equation of reason = virtue = happiness. With this absurd theory of identity, he has charmed: the ancient philosophy did not go back...

Problem of Socrates. The wisdom, light, and hardness logic as a weapon against the savagery of the shoots. The latter must be dangerous and menacing gang: otherwise it makes no sense, the wisdom to train up to this tyranny. From the wisdom of making a tyrant: but to have the instincts to be tyrants. This is the problem. - It was very timely at that time. Reason = virtue = happiness was.

absolute lack of objective interests: hatred against science: idiosyncrasy themselves as problem feel

Acoustic hallucinations with Socrates: morbid element

Bother with morality itself is resistant to most where the mind is rich and independent. How is it that Socrates moral monomaniac is?

All "practical" philosophy comes into desperate situation immediately to the fore. Morality and religion as the main interests are distress-sign

Solution: The Greek philosophers are on the same basic fact of their inner experiences, such as Socrates: 5 Step away from excess, from the anarchy of the debauchery, decadence all people. They perceive him as a doctor:

Solution: The ferocity and anarchy of the instincts in Socrates is a symptom of decadence. The superfetation of logic and reason similarly, brightness. Both are abnormalities, both of which belong to each other

Logic as the will to power, for self-rule, for "happiness"

Criticism. The decadence betrays itself in this preoccupation of "happiness" (i.e., the "salvation of the soul" that is, its state as a danger to feel)
their fanaticism of interest for "happiness" shows the pathology of the ground: it was a life interest. Be rationally or perish was the alternative before they were all
the moralism of the Greek philosophers shows that they are in danger of feeling...

14 [93]

Will to power as knowledge
Criticism of the term "true and apparent world"

The first of these is a mere fiction (bloße Fiktion), made up of nothing but fictitious things

The "apparent" is itself a reality (Realität): it is a form of their Being (Seins) that in a world where there is no being, by the need apparent until a certain calculable world of identical cases are created: a tempo, in the observation and comparison is possible, etc.

"Plausibility" is a groomed and simplified world in which our practical instincts have worked: it is for us absolutely right: that we live, we live in it: proof of its truth for us...

: the world apart from our condition of living in it, the world that we have not reduce on our Being (Sein), our logic, and psychological prejudices
exists not as a world "in itself"
it is essential relations world: it has, under certain circumstances, from any point of their different face: their Being (Sein) is essentially different at every point: it presses on each point, resists its at any point - and this summation are completely in each case incongruent.
The measure of power determines which character the other measure of power is: under what form, violence, compulsion, or resist it works

Our particular case is interesting enough: we have a conception made to live in a world to percipient just enough that we have it stand...

14 [94]

Decadence as philosophy
For a critique of the philosopher

It is a self-deception of philosophers and moralists if they step out of the decadence that they compared the same fight.
It stands outside of their will: and, however little they recognize it, we later discovered, as they have been among the strongest supporters of decadence.
The Greek philosophers such as Plato, the man of a good thing - but he solved the instincts from the polis, the competitions, the military prowess, from the art and beauty, from the mysteries of the faith in tradition and grandfathers...

- he was the seducer of noble: he himself seduced by the commoner Socrates...
- he negated all the requirements of the "make Greeks" of meal and grain, took on the dialectic in everyday practice, conspired with tyrants, drove future politics and gave the example of perfect detachment from the old instinct.

He is deeply, passionately, in particular anti-Hellenic...

They are in order, the typical forms represent decadence, this great philosopher:
The moral and religious idiosyncrasy (Idiosynkrasie)
Anarchism
the nihilism ἀδιάφορα <translator note Greek: adiaphora, indifference>
the cynicism
the hardening
hedonism,
the reactionism (Reaktionismus)

the question of "happiness" of the "virtue", the "salvation of the soul" is the expression of physiological inconsistency (Widersprüchlichkeit) in this decline natures: it lacks the instincts of the heavy weight, the where ?

: why dare none to deny the freedom of the will? They are all preoccupant by they "salvation of the soul" - what lies in the truth?

14 [95]

Two successive states: one cause, the effect of other

: is wrong (falsch).

the first condition has nothing to effect
the second has no effect.

:it is a fight between two dissimilar to elements of power: it will reach a new arrangement of forces, according to the degree of power each.
The second condition is something fundamentally different from the first (not the "effect (Wirkung)"): the point is, that the factors contained in the struggle (Kampf) to come out with another power quanta (Machtquanten).

14 [96]

[+ ++] You despise the body: they let him out of account: indeed, they treated him like an enemy. Her madness was to think we could a "beautiful soul, carry around in a monster of

cadaver... To make the others also incredible, they were necessary, the term" beautiful soul "to be set differently to change esteemed the natural value, until a pale, sickly, idiotically ecstatic beings as perfection, as "English", as transfiguration, was perceived as a higher man.

14 [97]

"Will to power"

"The will to power" is in democratic ages so hated that their whole psychology seems directed at its reduction, and slander...

The type of the great ambition: to be the Napoleon! And Caesar! And Alexander!... As if that was not just the greatest detractors would have the honor!...

And Helvetius we developed that seeks power in order to have the pleasures that the powerful at its disposal...: he sees this striving for power as the will to pleasure as hedonism... Stuart Mill: - - -

14 [98]

Will to power on principle

Criticism of the term "cause"

I need the starting point "will to power" as the origin of the movement. Consequently, the motion may not be from the outside due - not causing...
I need movement approaches and centers, from where does the desire to get...

We have absolutely no experience with a cause

: psychologically, the whole concept of us comes from the subjective conviction that we are the cause, namely, that the arm moves... But that's a mistake

: we are different, the perpetrator, from doer and from this scheme we make use everywhere - we are looking for a doer to every event...

What have we done? we have a sense of power, tension, resistance, a muscle feeling, which is already the beginning of the plot, as the cause misunderstanding

: or the will, and to do this because it follows on the action, understood as the cause - the cause, i.e. - - -

"Cause" occurs not from a few cases where it seemed given to us and where we have projected it to the understanding of the events, the self-deception is proved.

Our "understanding of an event" was that we invented a subject which was responsible for the fact that something happened and how it happened.

We will have our feeling, our "feeling of freedom," our feeling and our intent accountability summarized by a doer in the term "cause":

: causa efficiens and finalis is in the ground conception one.

We thought that an effect is explained if a state would be shown, in which they already inherent

In fact, we invent all causes of action according to the scheme: the latter is known to us... Conversely, we are unable to say, of anything ahead of what it "looks".

The thing that subject, the will, the intention - all inherent conception of "cause".

We look for things to explain why something has changed. Even the atom is such an added imaginary "thing" and "for subject"...

Finally, we understand that things seem consequently atoms nothing because they are not there... that the concept of causality is completely useless - From a necessary sequence of states follows not the causal relation (- that would mean their acting ability of one to 2, to make jump to 3, 4, 5)

The interpretation of causality a deception...

The movement is a word that is no reason the movement is not a cause -
a "thing" is a sum of its effects, synthetically bound by a concept picture...

There are neither causes nor effects.

Linguistically, we do not get rid of it. But it is nothing. When I use the muscle of his "effects" separately think, so I negated it...

In summa: an occurrence is not effected, nor effecting

Causation is an asset to work, invented and added to the events...
there is not what Kant means no sense of causality
you wonder, you're worried, you want something familiar to hold on to what...
once in the new us something old is revealed, we are reassured.

The alleged causality instinct is only the fear of the unfamiliar and trying him in a little - known to discover
a search not for causes but for the familiar...

The man is immediately calmed down, if it becomes a new - - - he tries not to understand to what extent the fire caused any matches

In fact, science has emptied the concept of causality, its contents and left him to keep a parable formula, when it's basically become indifferent on which side of the cause or effect. It is alleged that in two states-complexes (power constellations) the quantum force remained the same.

The predictability of an event does not lie in the fact that a rule has been followed
or was a necessity,
or obeys
or a law of causality is projected by us in every event:
it is the recurrence (Wiederkehr) of identical cases

14 [99]

Decadence as philosophy
The example fatigue. Pyrrho. The Buddhist. Compared with Epicurus.

Pyrrho. Among the lowly life, low. No pride. Honor and believe what all believe, the common way of life. On guard against science and spirit, and everything inflates... Simple: indescribable patience, unconcerned, mildly.
ἀπάθεια <praftis>, even more πραΰτης <apathy>.

A Buddhist for Greece, grew up between the turmoil of the schools; arrived late, tired, tired of the protests against the zeal of the dialectician, the disbelief of the weary in the importance of all things. He has seen Alexander, he has seen the Indian penitents. Late and refined to such acts all humble, all poor, all idiotic even seductive. The anesthetic: stretch that

does Pascal. You feel on the other hand, in the crowd and confused everyone with a little heat: they have heat necessary, these weary...

Overcome the opposition, and no desire for honor, not a competition: the Greek negative instincts. - Pyrrho lived with his sister, who was a midwife. -

The wisdom of dress that she no longer stands, give it a coat of rags and poverty; do the lowest tasks: go to market and sell milk pigs...

Candy, bright, indifference, no virtues, the sign need. Can be equated in the virtue last self-conquest, last indifference.

Pyrrho, like Epicurus, two forms of Greek decadence: used in hatred against dialectics and against all the acting virtues - both said together time philosophy - with intent to what they love, low, ordinary, even despised name for choosing, one representing state, where neither sick nor healthy, still alive, is still dead... Epicurus, naive, idyllic, grateful, Pyrrho, traveled, defunct, nihilistic...

His life was a protest against the great doctrine of identity (Happiness = Virtue = Knowledge).

The right to life is not through science, wisdom does not "wise"...

The right life does not want happiness, refrain from happiness...

14 [100]

The actual Greek philosophers before Socrates are: something changed with Socrates

all these are noble person gnawing a way of making sure people and customs, traveled to the seriously strange gloom, not with a slow mind state affairs and diplomacy. You take all great ways conceptions of things first: they represent themselves, they bring into the system.

Nothing gives a higher notion of the Greek spirit, as the sudden fertility of types, such as unwanted completeness in the preparation of the great opportunities philosophical ideal.

I see only one original character in the one to come: a latecomer, but necessarily the last... the nihilists Pyrrho,... he has the instinct to everything that now on top, the Socratic, Plato

Pyrrho draws on Democritus, Protagoras...

the artists optimism Heraclitus, - - -

14 [101]

the decadence in general

If pleasure and pain relate to the feeling of power, would life be a growth of power, so that the difference of the "more" into consciousness entered... A level of power held: would the desire to measure only to reductions in the level have, on pain states - not to desire more states... The will to the very nature of desire: that power is growing, that the difference comes into consciousness...

From a certain point, which occurs at the decadence reverse difference in consciousness, the decline: the memory of the strong moments of formerly suppressed feelings of pleasure down the current, - the comparison weakens the desire now...

14 [102]

For the hygiene of the "weak". - Everything that is done in the weakness fail moral: do nothing. Only the bad thing is that just the power, the doer hang out, not to react, is the most ill under the influence of weakness that you never faster, never blind reacts as if you did not react should...

The strength of nature lies in wait and pushing the reaction: a certain ἀδιαφορία <translator note Greek: adiaphora, indifference> is their so much my own, as the weakness of the constraints of the counter-movement, the suddenness irresistibly of "action"...
the will is weak and the recipe to prevent stupid things would be to have a strong will, and nothing to do...

Contradiction...

A kind of self-destruction, the instinct of preservation is compromised... The weak harm themselves... this is the type of decadence...

In fact, we find a tremendous reflection on practice, the impassibility to provoke. The instinct is right on track as do-nothing useful so far as to do something...

All practices of the order, the solitary philosopher who fakir are of the correct value entered dimensions that a certain kind of man is still the most benefit when they prevent as much as possible, to act -

Relief funds: the absolute obedience

the activity machines

the separation of men and things, which would promote an immediate decision and action

14 [103]

1.

I note with surprise that the science is now resigned to be dependent on the apparent world: a real world - it may be, as it (sie) wants, certainly we have no body of knowledge for them.

Here one might now ask: with which organ of knowledge is given to even those opposed to just?...

So that a world that is accessible to our bodies, understood as a function of these organs, it is so that we as a world subjectively conditioned so that is not expressed, that an objective world at all possible. Who defends us to think that the subjectivity is real, essential?
the "in itself" is even an absurd conception: a "nature in itself" is nonsense: we have used the term "Being (Sein)," "thing" only as a relational concept...

The bad thing is - that contrast with the old "apparently" and "true" value-judgment, the correlative propagated: low in value, and absolutely "valuable"
the world is not apparent to us as a "valuable" world should be an instance of the bill against the highest value awareness. Full value in itself can only be a "real" world...

First, it claims that it exists
secondly, it has a very specific idea of their value

Prejudice of prejudices! (Vorurtheil der Vorurtheile!) were first possible in itself, that the true nature of things, so the conditions of life would be harmful, contrary, would that give the appearance needful would do, in order to live... This is indeed the case in so many situations: for example in marriage

Our empirical world would be from the instincts of self-preservation caused in their limits to knowledge: we thought was true, good, valuable for what is good for the preservation of the species...

a. we have no categories, we are likely to differ according to which a true and apparent world. It could just simply be an apparent world, but not only our apparent world...

b. The real world is accepted, it could still lower in value for us: just want to be the quantum of illusion in his conservation value for our higher rank. Unless, that the bill is a good reason to believe of condemnation?

c. that a correlation exists between the levels of value and the degrees of reality, so would that the highest values and the highest reality is a metaphysical postulate of the condition on the basis that we, the rank order of value to know: namely that the rank order is a moral is... Only in this condition is the truth necessary to define all highest values.
the "appearance" would be an objection to any value at all

2.

It is of cardinal importance that the true world abolishes. It is the great reduction in the value and questioning world, we have: they had been our most dangerous attack on the life

war against all the conditions on which way you have feigned a real world. Among those conditions is that the moral values of the top are

The moral valuing would be disproved as the top, if it could be proved as the result of an immoral valuing

: as a special case of the real immorality

: they reduce thus even a semblance
and as apparently they would, by itself, no more right to condemn the bill.

3.

"The will to truth" would be to investigate then psychologically: it is not a moral force, but a form of will to power. This would have to prove that it is all immoral agents served: the metaphysics of progress -

: the methodology of the research is only achieved when all moral prejudices have been overcome... it represented a moral victory over the...
NB. We are now faced with the examination of the claim that moral values are the highest values.

14 [104]

The moral values than sham values, compared with the physiological

14 [105]

Our knowledge has become scientifically in proportion as they can apply number and measure...

The attempt would make, if not a scientific order of values to a simple number and force of measuring scale would build...

- any other "values" are prejudices, naiveté, misunderstanding...
- they are everywhere reducible on that number and scale of the force measure-
- the upside in this scale means any growth in value:

The downside of this scale means reduction of the value
Here you have the license and the prejudice against himself.

a morality, a long experience and proven test, demonstrated most recently as a law of life comes to consciousness, as dominant

and so does the whole group of related conditions and values into it: it is venerable, unassailable, holy, truly

it belongs to their development, that their origin forgotten is... It is a sign that they have become master...

* * *

Much the same could have happened to the categories of reason: the same could, among many keys and around grasping, have proven themselves by relative usefulness... There came a point when summed they, as a whole to consciousness, brought –

and where they are ordered... that is where they worked as commanding...

From now on... they were considered a priori as beyond experience, as irrefutable...

And yet they express perhaps nothing more than a certain racial and generic expediency, - merely its usefulness is their "truth" -

Of the source of reason -
A.
The highest values were previously the moral.
B.
criticism of these values.
C.
- - -

14 [106]

Provision for the young theologian:

1. that he and the woman ever contained any fermented neither substance, that he neither boots nor umbrella wearing, that he had any sense stimulus (song, dance and music) contains
2. If the candidate receives an involuntary defilement during his slumber, he shall be at the rising of the sun dip three times into the holy swamp, saying that "That which is gone from me against my will come back to me!"
3. When his teacher interrupts him, he should not lie to him, still seated, still eating, still running, even from afar, still respond with a sidelong glance:
4. Rather, he should come to him and, upright, respectful, and watch him answer.

If he is in the cart and noticed his teacher, he should get out immediately in order making him his honors.

The student may use the wife of his teacher, not bathing, nor perfume, nor mass, nor arrange their hair surface, nor anoint

He may also not bow down to the young wife of his teacher and respectfully touch their feet, set, namely, that he by his age already has the knowledge of good and evil.

It is the nature of woman that men's pleasure and will try them. But the wise can never go so far to yield to this attraction, namely in cases where this is reprehensible.

One should not dwell in deserted places alone with his mother, his sister, his daughter and other relatives inside: the senses are excited by solitude so powerful that they sometimes get on the wisest law.

This was the case with the wise Vasta, who flee to the wickedness of the people of Gotha, with his two daughters in a cave withdrew: where he made them both with mothers (woselbst er sie alle beide zu Müttern machte).

14 [107]

Theory and practice
Criticism of the value of moral

Dangerous distinction between "theoretical" and "practical" as in Kant, but also among the ancients

- they act as if the pure spirituality of the problems set before them the knowledge and metaphysics

- they act as if, as is the response of the theory fail, the practice had to be judged by its own value measurements.

I taught my first against the psychology of philosophers: their estranged calculation and "spirituality" is only the faintest impression last a physiological fact, it lacks the absolute voluntariness is, everything is instinct, everything is directed from the very start a certain way...

- against the second I wonder if we know another way to do good than to think always well: the latter is an action, and the former requires thinking. ? We have an asset, the value of a life any other way of judging as to the value of a theory by induction, by comparison... The naive believe that here we would be better off here, we know what is "good", - the philosopher's to talk. We conclude that this is a belief there is nothing more...

"One must act, therefore it requires a guide "- said even the ancient skeptics
the urgency of a decision as an argument, something here for exercise to keep!...

You must not act - said their most consistent brothers, the Buddhists and devised a guideline on how to be untied from the action...

Not fit to live, as the "common man" lives, keep well and good, what he considers right: that is the submission by the herd instinct.

You must drive his courage and strictness so far, such a submission like a shame to feel

Not live with double standards!... Not separate theory and practice! -

14 [108]

Will to power as a moral

The predominance of moral values.

Consequences of this dominance, the corruptions of the psychology, etc.
the fate everywhere, hanging on them (ihr)
What does this domination? What one has to?

- a degree of greater urgency of a specific yes or no on this matter
- you have all kinds of imperatives used it to make it appear as a set of moral values: they have been commanded for the longest time - they seem to instinctively like inner commands...
- it is pressing preservation conditions of the society from the fact that the moral values as undebatable are perceived
- the practice (Praxis): that wants to be called, the usefulness of understanding with each other over the highest values, this has become a kind of sanction
- we see used all the means whereby the reflection and criticism in this field lame is that: - what attitude does not square, not to speak of those who reject it as immoral to "research" here -

As has been brought to the morality rule.

14 [109]

Science and Philosophy

All these values are empirical and limited. But the one who believes in them, which they worshiped wants, just not recognize this character...

Philosophers believe these values to all and a form of worship which the effort out of them a priori truths make
falsifying character of worship...

the worship is the high-test of intellectual honesty: but it gives in the entire history of philosophy, no intellectual integrity
but rather the "love of the good"...

: the absolute lack of method to examine the measure of these values
secondly, the reluctance to consider these values, even to take their due

In the moral value all anti-scientific instincts were considered together in order to exclude the science here...

As the incredible scandal that is the morality in the history of science to explain...

14 [110]

Formula of "progress" superstition of a famous physiologist of cerebral activity

"Ne fait jamais de L'animal progrès commenters espèce; l'homme seul fait comme de progrès espèce."
<translator note: “Never makes progress commenters; the animal species, man is only as a kind of progress”>.
"NO:---

14 [111]

Decadence as philosophy

The major reason in moral education for all has always been that they sought to achieve this, the security of an instinct: so that neither good intentions nor good means as such only came into consciousness. Drilled as the soldier, the man should learn how to act. In fact, this unconsciousness belongs to every kind of perfection: even the mathematician handles his combinations unconsciously...

What is the meaning of the response of Socrates, who recommended the dialectic as a way of virtue, and made fun of if morality did not justify itself logically?... But even the latter part of its goodness... it's no good without them nothing!... Shame cause was a necessary attribute of perfection...

It means exactly the resolution of the Greek instincts, as they prefaced the provability as a condition of personal excellence in virtue. There are even types of dissolution, all these great "virtuous" and words maker...

In practice it means that the moral judgments of their conditional nature, from which they are grown and in which alone they make sense, from its Greek and Greek-political land torn up and will, be natural lighting under the guise of sublimation. The great concepts "good" "fair" will be detached from the conditions to which they belong: and as liberated "ideas" objects of dialectics. One seeks a truth behind them, they are taken as entities or as a sign of entities: to invent a world where they are at home, where they come from...

In sum, the mischief is at a peak already in Plato... And now they had necessary, invent the abstractly perfect man to

good, just, wise, dialectician - in short, the scarecrow of the ancient philosophers,

a plant, separated from each floor, one humanity without any specific regulative instincts; a virtue, which "proves" reasoned.

the totally absurd "individual" in itself! the unnaturalness of the highest rank...

In short, the denaturalization of moral values was the consequence of creating a degenerate type of man - "the Good", "the lucky ones," "the wise"

Socrates is one of the most profound moment in the history of human perversity

14 [112]

It would make us doubt against a people, to hear that he has need of reasons to stay respectable: it is certain that we avoid its use. The word "because" in some cases compromised; refuting sometimes even by a single "because". Let us now hear further that such candidate has the virtue of bad reasons necessary in order to remain respectable, so this gives no reason as yet to increase our respect for him. But he goes on, he comes to us, he tells us in the face: "You mean morality interfere with your disbelief, sir unbeliever, so long as you are not of my bad reasons to want to say to God, in a punitive afterlife, a freedom of the will to believe, you will prevent my virtue... Moral: we must abolish the infidels, they prevent the moralizing of the masses."

14 [113]

Moral decadence as

Today, when we each "such and such a man should be" puts a little irony in the mouth, where we hold very fact that, despite everything, only that is what one is (despite everything, to say education, teaching, milieu, coincidences and accidents), we have learned to turn in moral matters on a curious way, the relation of cause and consequence - nothing makes us different, perhaps more thoroughly by the old moral believers. We say, for example no longer "the vice is the cause of it, that a man and physiologically to perish," we say no more "by virtue prospers a man, he brings a long life and happiness." Our opinion is rather that vice and virtue, not causes, but consequences are. It is a decent person, because you're a decent human being: that is because one is born a good capitalist instincts and prosperous relationships... If you come to the poor world, by their parents, who have all just wasted and nothing gained, so you "incorrigible," that is ripe for separated penitentiary and insane asylum... We no longer know the moral of the physiological degeneration to think: it is a mere symptom-complex of the latter; is necessarily bad, as it is necessarily ill... Bad: the word here expresses certain inability to physiologically associated with the type of degeneration: for example the weakness of the will, the uncertainty and even a majority of the "person", the fainting, upon any suspension of the stimulus and response to "speak" to the freedom from any kind of suggestion of a foreign will. Vice is not a cause; vice is the result... is a fairly arbitrary term vice-definition to summarize some consequences of the physiological degeneration. A general proposition, as they taught Christianity, "the man is bad", would be entitled if it were entitled to take the type of degenerates as normal type of man. But this is perhaps an exaggeration. Certainly the sentence has a right everywhere, even where Christianity flourishes and is on top: a morbid because that ground is proven, an area for degeneration.

14 [114]

Growth or exhaustion
Criticism of Christian values.
Criticism of ancient philosophy.
Toward history of European nihilism.

Christianity nihilistic
the groundwork this: ancient philosophy

14 [115]

Science (Wissenschaft) and Philosophy

How far does the corruption of the psychologist by the moral idiosyncrasy (Moral-Idiosynkrasie):

None of the ancient philosophers had the courage to the theory of "unfree will" (that is, to negate a moral theory)

None has had the courage, what is typical of lust, desire to define it any way ("happiness") as a feeling of power: for the lust of power was seen as immoral

None has had the courage to understand the virtue as a result of immorality (a will to power) in the service of the species (or race or polis) (because the will to power was considered

immorality, because that would have recognized what the truth - - - that virtue is only form of immorality)

It happens throughout the development of morality is no truth: all the conceptual elements, working with those who are fictions, all psychological, to which one adheres, are forgeries, all forms of logic that you introduced in this kingdom of lies, is sophistry. What distinguishes the moral philosophers themselves: this is the complete absence of any cleanliness, any self-discipline of the intellect: they maintain "good feelings" for arguments: their "swollen breasts" seems to them the bellows of divinity... The moral philosophy is the scabrous game in the history of the mind.

The first great example: exercised under the name of morality, morality as a patron of an unheard-of mischief, in fact, a decadence in every respect.

14 [116]

Decadence as philosophy

You cannot strict enough insist that represent the great Greek philosophers, the Greek decadence of any contagious drive and make... This made entirely abstract "virtue" was the greatest temptation to run his own abstract: that is to extract...

The moment is very strange: the Sophists strip to the first critique of morality, the first insight into the moral...

- they are the majority (the local contingency) of the moral judgments of value side by side

- they imply that any moral justification dialectically - that it made no difference: that is, they guess, like all of a moral justification must be necessarily sophistical -

- a sentence that was afterwards proved in the greatest style of the ancient philosopher Plato (and Kant)

- they put out the first truth, that "an ethic in itself," a "good in itself" does not exist, that it is a fraud to speak of "truth" on this field

Where only the intellectual integrity was at that time?

the Greek culture of the Sophists had grown out of all the Greek instincts: it is part of the culture of the Periclean period, as necessary as Plato does not belong to them, he has their predecessor Heraclitus, Democritus, in the scientific types of ancient philosophy, it has the high culture of Thucydides, for example his expression

- and, lastly, it has to be right: every advance in knowledge has epistemological and moralistic restored, the sophist...

our current thinking is to say in a high degree of Heraclitus and Protagoras Democritic... it was enough that they Protagoras, Protagoras, because the two pieces together took Heraclitus and Democritus in the

Plato: a great Cagliostro - just think how Epicurus judged him, as he judged of Timon, the friend of Pyrrhus, - -

Perhaps is the righteousness of Plato no doubt?... But we at least know that he wanted to know taught as absolute truth, which is not even related to him as the truth was, namely, the separate existence and immortality of the special "souls"

14 [117]

Against the motion: the art

The intoxication, actually more of a force according to:
strongest in the mating season of the sexes:
new organs, new skills, colors, shapes...

The "beautification" is a consequence of the increased power

Beautification as a necessary consequence of the force increase

Beautification as an expression of will of a victorious, increased coordination, a harmonize all strong desires, one infallible perpendicular heavyweight
the logical and geometrical simplification is a consequence of the increase in force: vice versa again increases the perception of such simplification, the sense of power...

Forefront of development: the grand style

The ugliness of a type means decadence, contradiction and lack of inner desires coordination
means a decline in organizing power to "will" physiologically speaking...

the state of pleasure, which is called noise, is exactly a great feeling of power...

the space-and time-sensations are modified tremendous distances are surveyed and, as it were perceptible

the extension of the look on a larger scale and ranges

the refinement of the organ for the perception of many small and fleeting
through divination, the power of understanding on the slightest help, as information about any suggestion that "smart" sensuality...

the strength of feeling in the muscles as a rule, as suppleness and pleasure in movement, as a dance, as lightness and presto

the strength as a desire for proof of strength, as bravado, adventure, fearlessness, being indifferent...

All these heights moments of life to encourage each other, the images and imagination of a sufficient suggestion as for the others... are such states eventually cohere into who might have reason to remain a stranger. For example
the religious intoxication and sexual arousal (two deep feelings after just ordinated almost surprising. What do all pious women, old and young? Answer: a saint with nice legs, still young, still idiot...)
the cruelty in the tragedy and pity (- coordinated also normal...
Spring, dance, music, all competition between the sexes - and even those Faustian "in the bosom of eternity”...
the artists, if they're any good, are strong (even physically) created surplus, power animals, sensual; is without a certain overheating of the sexual system to think a Raphael... Making music is also a kind of making of children, chastity is merely the economy of an artist: - and certainly also hear from artists with the fertility of procreation on...

The artists will not see it the way it is, it is full, but simpler, but more: to them must be a kind of eternal youth and spring, a kind of habitual intoxication in his body.

Beyle and Flaubert, two harmless in such questions, in fact, commended the artists interest in the chastity of their craft: I have to mention also of the same council gives Renan, Renan is a priest...

14 [118]

the epidemics
,the hallucinations
,the dances and sign language signs
,the song (remains of dance
, - - -
normal functions:
to practicing
:the dream (an intoxicated state he leads a)
:the optical face images
:Auditory images (Gehörsbilder)
:Tactile (Tastbilder)

14 [119]

Against movement
the arts
art acts as a suggestion to all the muscles and senses, which are originally in the naive artistic people active: it speaks only to artists – they talk about this kind of fine excitation of the body. The term "layman" is a mistake. The dove is no species of Guthörigen.

All art works tonic, multiplies the force, ignited the desire (i.e., the feeling of power), stimulates all the finer memories of intoxication, - there is a separate memory that comes down in such states: a remote and volatile world of sensations versa there back...

The ugliness that is the contradiction to art, what is excluded from the arts, it no - every time when the decline, the depletion of life, the powerlessness, the resolution, the decay of long-distance only encouraged, reacts to the aesthetic man with his No.

Ugliness seems depressed, it is the expression of depression. It takes power, it impoverished, it pushes...

Suggested to the ugly, you can test it on his health condition, how different the bad condition also increases the ability of the imagination of the ugly. The selection is different, of property, interests, questions: there is one the ugly closely related condition in the logical - severe numbness... Mechanical is missing here, the emphasis: the ugly lame, the ugly stumbles - unlike a divine frivolity of the dancers...

The state has an aesthetic about the empire (Überreichthum) means of communication, together with an extreme sensitivity to stimuli and signs. It is the culmination of communicativeness and transferability between living beings - it is the source of the languages.

the languages have their origins stove: the tonal languages Sogut as the sign and view languages. The fuller phenomenon is always the beginning: our civilized assets are subtracted from assets fuller. But even today you can still hear with the muscles that you read even with the muscles.

Each has an abundance of mature art based on the convention: so far it is language. The convention is the condition of the great art, not their absence...

Any increase in the power of communication increases the life-force, similarly, the power of human understanding. The into life itself into other souls is originally nothing moral, but a physiological irritability of suggestion: "sympathy," or what is called "altruism" is called, are mere refinements of that calculated for spirituality psychomotor reports (induction psycho-motor says Ch Féré) It divides never thought of it communicates itself to movements that mimic characters, which are read by our thoughts back to back...

* * *

I sit here a number of psychological states to sign a full and flourishing life, which one is now accustomed to judge as pathological. Now we have forgotten, meanwhile, between healthy and sick to speak of a contrast: it is by degrees, - my contention in this case is that what is today called "healthy", a lower level of the presents, which under favorable conditions would be that we are relatively healthy... sick... The artist belongs to an even stronger race. What makes us even harmful, what would be unhealthy for us, in his nature ---

the plethora of juices and forces can virtually symptoms of partial bondage, bring on sensory hallucinations, suggestions of sophistication - with, as an impoverishment of life... is different due to the stimulus, the effect remains the same...

Especially not after the same effect, the extreme relaxation of all morbid nature after their nervous eccentricities has nothing in common with the states of the artist has not atone for their good times...

He is rich enough to do so: he can waste without being poor...

As one might judge today "genius" as a form of neurosis, so maybe the artistic suggestions-force - and our artists are in fact related to the hysterical little woman only! This speaks against "today" and not against the "artist"...

But it is objected to us that it is the impoverishment of the machine over the extravagant understanding-force (Verständnißkraft) enables any suggestion: witness our hysterical little woman (hysterischen Weiblein) "beyond our researchers”

* * *

Inspiration: description.

* * *

The inartistic states: the objectivity, reflection, hung out of the will...
the scandalous misunderstanding of Schopenhauer, who takes the art as a bridge to the denial of life...

* * *

The inartistic states: the impoverishment, stripping, drain ends under the gaze of the Christian life is suffering.....

* * *

Problem of tragic art.

* * *

The Romantics: an ambiguous question, as all things modern.

* * *

the actor

14 [120]

Love

If you want the most astonishing evidence of how far the power of transfiguration of intoxication? The "love" this is proof, that is, what love, in all languages and dumbness of the world. The noise is done here with the reality in a way that in the consciousness of the lover extinguished the cause and something different in their place seems to find - a tremor and glossing of all magic mirror of Circe... This makes man and beast is no difference, still less, spirit, kindness, honesty... One is fooled fine if you're fine, you will be fooled coarse if one is coarse: but love, and even the love of God, the Holy Love, "redeemed souls' remained in the root of unity: as a fever, which causes to trans-figuring to a noise that doeth good, about to lie... And anyway, you lie good if you love over and over is: it seems transfigure to stronger, richer, more complete, it is perfect... We will find the art as an organic function: we find them placed in the angelic most instinct of life: we find them as the greatest stimulant of life - art, therefore, sublimely useful also in the fact that their lying... But we would be wrong to lie in their power to stop: it does more than merely imaginary, it shifts the values themselves. And not only that it shifts the sense of values ... The lover is worth more, is stronger. In animals, driven out of this new state, pigments, colors and forms, especially new movements, new rhythms, new call-notes and seductions. In humans, it is no different. His total household is richer than ever, more powerful than all the non-lover. The lover is spendthrifts: he is rich enough to do so. He now ventures, adventurers will be a donkey in generosity and innocence, he believes in God again, he believes in the virtue because he believes in love and grow this idiot on the other wing of happiness and new skills and even the art itself does him at the door. We expect from poetry in sound and word from the suggestion that intestinal fever: what remains of the poetry and music?... L'art pour l'art, perhaps: the cold virtuoso croaking frogs asked that desperate in their swamp... All the rest created the love...

14 [121]

Will to Power psychologically

Conception unity of psychology.

We are used to keep the design of an immense variety of forms compatible with an origin from the unit.

That the will to power is the primitive form of affect that all other emotions are but his designs:

Is that there is a significant education, instead of the individual "happiness" each striving for the survivors to put power: "it strives for power, for more in power" - lust is only a symptom of the feeling of power reached a differential awareness -

- it does not strive for pleasure, but pleasure is when it achieved what it sought: desire accompanied not feel like moving...

That all the driving force is the will to power, there is no physical, mental or dynamic force also...

- In our science, where the concept of cause and effect is reduce the equation relation, with the ambition to prove that on each side the same amount of power, lack the driving force: we consider only the results, we apply it as an equal in terms of content to power, we shall bring the issue of causation of a change...

it is a mere matter of experience that the change does not stop: in itself, we have not the slightest reason to understand that that one other must follow to change another. On the contrary, an accomplished state track need to get yourself if there is a fortune in it, just do not want to get...

The proposition (Satz) of Spinoza by the self-preservation would actually put a stop to the change: but the proposition (Satz) is false, the opposite is true. Just to all living things most clearly show that it does everything so as not to receive such, but more to be...

is the "will to power" a "will" or identical with the term "will"? It means as much as desirable? command or argument?

it is the "will" of which Schopenhauer thinks it is the "in-itself of things"(“An sich der Dinge”)?

: my proposition (Satz) is: that the will of psychology hitherto, an unwarranted generalization is that this desire does not exist, that instead of designing a specific intent to break into many forms, you have crossed out the character of the will by the content, where to? has been subtracted

: this is the highest degree the case with Schopenhauer: that is a mere empty word, what he calls "the will". It is even less a "will to live" because life just a single case of the will to power is, - it is quite arbitrary to say that everything (Alles) strive to transfer to this form of the will to power

14 [122]

For epistemology merely empirical:

There is no "spirit", nor reason, nor thinking, nor consciousness, nor soul, nor will, nor truth: all the fictions that are unusable. It is not 'subject and object" but a certain kind of animal, which only under a certain relative accuracy, especially regularity of their perceptions (so that they experience capitalization) thrives...

The knowledge works as a tool of power. So it is obvious that it grows with every power of more…

Sense of "knowledge" here is to take as "good" or "beautiful", the notion of strict and narrow anthropocentric and biological. In order to receive a certain type - and grow in their power - must they cover in their conception of reality as much calculable and consistent, that suggests a scheme of their behavior can be constructed. The usefulness of maintaining, not some

abstract theoretical necessity, be not deceived, is the motive behind the development of knowledge-organs (Erkenntnißorgane)... they develop so that their observation is enough to get us. Different: the degree of recognition volition depends on the degree of growth of the will to power of nature: a kind of takes so much reality to be lord (Herr) over them, to take them into service.

the mechanistic conception of motion is already a translation of the original process in the sign language of sight and touch.

the term "atom" the distinction between a "seat of the driving force and their own" is a sign language from our logical-psychological world began.

It is not within our discretion, to change our means of expression: it is possible to understand what you consider it mere semiotics (bloße Semiotik).

The requirement of an adequate mode of expression is meaningless: it is the nature of a language, a means of expression to express a mere relation... The term "truth" is absurd... the whole realm of "true" "false" only refers to relations between entities not on the "in itself"... nonsense: there is no "nature (Wesen) itself", the only constituent relations being, there can be a little "knowledge in itself"...

14 [123]

Against movement (Gegenbewegung)

Anti-Darwin.

As for me the overview of the major stories of the people is most surprising, always see the opposite in mind of what now looks Darwin with his school or want to see: the selection in favor of the stronger, better-got away, the progress of genus. Quite the contrary grabs with hands: the strikeout of luck cases, the uselessness of the higher types more prudent, be the inevitable domination of the medium, even in the middle types. Suppose that we are not showing the reason why man is the exception among the creatures, I tend to prejudice, that the Darwinian school has deceived itself everywhere. That will to power, in which I recognize the ultimate ground and character of all change again, gives us the means to justify, why the selection in favor of the exceptions and good fortune has not held: the strongest and happiest are weak when they organized herd-instinct if they have the timidity of the weak, the majority against him. My global aspect (Gesammtaspekt) the world shows the values that in the top-values, which are hung over humanity today was not the lucky cases, the selection types, the upper hand: but the types of decadence - perhaps there is nothing more interesting in the world as this unwanted drama...

As strange as it sounds: you have to arm the strong against the weak always, the lucky against the ill-starred, and the healthy ends against the decadence and hereditary-burdened. If you want to formulate the reality of morality: that's the moral: the middle are worth more than the exceptions, the decadence-structure over the middle, the will to nothingness has the upper hand over the will to live - and this is overall goal (Gesammtziel).

Now, Christian, Buddhist, Schopenhauer expressed:

not be better than his being as being (besser nicht sein als sein)

Towards the formulation of the reality of morality, I rebel myself so I regard Christianity with a deadly hatred, because it created the sublime words and gestures, to a dreadful reality the cloak of the law of virtue, to give the divinity...

I see all the philosophers, I see the science on their knees before the reality of reverse struggle for existence, as Darwin taught him to school - namely, all the top, the left to change, compromise the life, the value of life. - The error of the Darwinian school became my problem: how can we be blind to see here just wrong?... That constitute the genera progress, the claim is unreasonable of the world: for the time being, they represent a level that -

that the higher organisms have evolved from the lower, is by no means yet testified -

I see that the lower is the amount by which wisdom, by the cunning in the overweight - I do not see how an accidental change an advantage gives off, at least not for such a long time, this w <translator note: abbreviation in texts> another new motive to explain w- a accidental change is made so strong -

- I find the "cruelty of nature," of which you talk so much, at another point: it is cruel to their children's happiness, they loves and protects and preserves les humbles - whatever - - -

* * *

In summa: the growth is the power of one species by the preponderance of their lucky children, their strengths may be less guarantied than by the preponderance of the middle and lower types... In the latter, the great fertility, the duration, with the former growing danger, the rapid destruction, the fast speed reduction.

* * *

14 [124]

Against movement

From the origin of religion

In the same manner in which the uneducated man still believe now because the anger is the cause of it if he is angry, the mind of the fact that he thinks the soul of it, that he feels just as safe even now, a mass should be interspersed with psychological entities is what causes his: then the man on an even more naive level just the same phenomena explained with the help of personnel psychological entities. The states, which seemed strange, thrilling, overwhelming, he laid his way as an obsession and enchantment under the control of a person. Thus leads the Christian, by far the most naive and atrophied type of man, the hope, peace and the feeling of "relief" on a psychological inspiration God's back: for him, as a much suffering and distressed type appear reasonably the happiness survey - and calm emotions as alien as the explanation of the needy. Among intelligent, strong and vigorous races attracted most of the epileptic the conviction that here is a foreign power in the game, but also any related bondage, for example that of the enthusiasts, the poet, the great criminal, the passions of love and revenge is the invention of non-human powers. One concerted a state in one person: and asserts that this condition when it occurs to us is the effect of that person. In other words, God in psychological education is a state in order to be effective, as a cause personified.

The psychological logic is this: the feeling of power when it suddenly and overwhelmingly covers the people, - and that's all great emotions of the case - him a doubt excited about his person: he dares not be the cause of this amazing feeling to think - and so he puts on a stronger person, a deity in this case.

In summary: the origin of religion lies in the extreme feelings of power, what a surprise as foreign man: and the sick man, a member of too heavy and feels weird, and finally comes that another man lying on him, and lies down the naive gay religious person into several people apart. The religion is a case of "de la altération personnalité". A kind of feeling fear and terror from themselves...

But also an extraordinary amount of happiness- and feeling...
sick enough to feel the health, to believe in God, in the nearness (Nähe) of God

14 [125]

Rudimentary psychology of religious people

all changes are effects
all effects are volitional effects. The concept "natural," "natural law" is missing.
belongs to all effects a doer
rudimentary psychology: it is itself only in the case of cause, where you know that has willed it.
Result, the states of the power impute to man the feeling, not the cause to be irresponsible for it to be

: they come, wanted to be without: therefore we are not the authors

: the unfree will (that is, the consciousness of a change with us, without our having willed them) requires a foreign will
Consequence: the man has not dared all of his strong and amazing moments, attributed to - he has it as "passive", as "experienced" conceives as overpowering

: that religion is one of a doubt concerning the unity of the person, the personality alteration

: was drawn up in so far as all the great and strong as the human-human as alien to smaller man, - he put the two sides, a very pathetic and weak and strong very and amazing in two spheres apart, was the first "man", the second "God".

He has always continued, he has, in the period of moral idiosyncrasy, not his high moral and sublime states "intentional" than as "work" interpreted by the person. The Christian puts his person into a shabby and weak fiction, which he calls man and another, which he calls God (savior, redeemer) apart -

Religion has the word "man" humiliated and their extreme consequence is that everything is good, great, true superhuman and bestowed only by the grace...

14 [126]

Counter-movement: religion
Morality as an attempt to produce human pride

The theory of "free will" is anti-religious. It wants the people to create a right to be allowed to think for his high status and acts as a cause, it is a form of the growing sense of pride

Man feels his power, his "luck" as they say: it must be "will" be on this condition, - otherwise he is not about him
virtue is the attempt of a fact-willed will and have to sit as a necessary antecedent in every high and strong feeling of happiness

regularly if the will to act in certain consciousness is present, a sense of power may be interpreted as its effect

This is a mere appearance of psychology: always under the false assumption that nothing belongs to us, what we have not wanted as a conscious

The whole doctrine of responsibility attached to this naive psychology, that the will is the cause and know that you must have wanted to believe the cause may be
the person may have only the right to respect, if he is virtuous.

If the counter-movement: that of moral philosophers, still under the same prejudices that one is only responsible for something that you wanted.

The value of man recognized as a moral value: hence his morality must be a causa prima therefore must be a principle in man, a great "free will" as a causa

There is always the ulterior motive: if man is not first cause as will, it is irresponsible - thus he is not even against the moral forum, - the virtue or vice, or would automatically machine...

In summa: so that man may have the right to respect, he must be able also to be evil (auch böse zu warden)

14 [127]

A form of religion, to make the national (Volks) pride

One other path, the people to move from its degradation, which the outlet of the high and powerful states, such as foreign states brought with itself, was the kinship theory

: it high and strong states could at least be interpreted as the influence of our ancestors, we belonged to each other in solidarity, we grow in our own eyes, by acting to us known standard.

Attempt to compensate, noble families, religion, with its sense of self

The transfiguration, the metamorphosis of temporary

- So do the poets and seers, they feel proud and honored to be chosen for such traffic, - they put value to it, as individuals are not to be considered to be mere mouthpieces (Homer)

Another form of religion. The God chooses, God becomes man, and God dwells with men, leaving large benefits, the local legend, as a "drama" shows ever

Gradual take possession of his high and proud states, take-possession of his actions and deeds
- Formerly believed to be honored, if one of the greatest things that you did, did not charge, but - God - the bondage of the will was seen as that which gave a higher value of an action: at that time was a God made its author...

14 [128]

Will to power -- morality

Acting as a consequence of the morality of "free will"

It is a step in the development of the feeling of power itself, its high state (its perfection) itself also causes have to - consequently, they closed immediately wanted to have...

Criticism: everything is just perfect doers unconscious and no longer wanted, that consciousness expresses an imperfect and often pathological human condition. The personal perfection as conditioned by the will, as consciousness, reason with dialectic is a caricature, a sort of self-contradiction... The level of consciousness makes it impossible... so perfection the form in acting...

14 [129]

Decadence as philosophy

Why all stepped out on acting.

The rudimentary psychology, which counted only the conscious moments of man, as causes which "consciousness" was an attribute of the soul, a will (i.e. an intention) was looking after all done

: they had to answer only necessary: firstly, what does a person need?

Answer: fortunately, the (- one could not say "power" that would have been immoral) - hence there is in all human action an intention to reach with him the happiness

- secondly, if not actually achieve the happiness of man, what's wrong? To the blunders regarding the means.

What is the infallible means of happiness? Answer: the virtue.

Why is virtue? Because they the highest rationality, reasonableness, and because the error makes it impossible to assault in the media

as reason is the virtue of the way to happiness...

The dialectic is the steady hand work of virtue, because it excludes all clouding of the intellect, all emotions

Actually do not want the man the "luck"...

Lust is a feeling of power: if one excludes the emotions, we conclude from the conditions that give the highest feeling of power, therefore, desire.

the highest rationality is a cold, clear state that is far from giving that feeling of happiness that brings with it the noise of any kind...

Philosophy fought the ancient everything intoxicated, - what the absolute cold neutrality and impaired consciousness...

they were consistent, due to their false premise: that the high level of consciousness, is the supreme condition, the condition of perfection,

while the opposite is true - - -

As far as is wanted, as far as is known, there is no perfection in doing any kind, the ancient philosophers were the biggest bungler practice because it is theoretically condemned, for bungling... In practice, went all out into acting - and who was behind it, Pyrrho, for example.

judged, as everyone, namely that in the goodness and righteousness, the "little people" more than the philosopher

All of the lower natures of antiquity have been disgusted with the philosophers of virtue: we saw quarrelsome person (Streithämmel) and actor in them.

Opinion about Plato: by Epicurus

by Pyrrhus

Result: in the practice of life, in patience, kindness and mutual support them are the little people: about the sentence, as it takes Dostoyevsky or Tolstoy for his Moujik's <Translator note

Russian peasant> claim: they are philosophical in practice, they have a courageous type, with the necessaries to be done...

14 [130]

Counter-movement: religion
Moral decadence as
Reaction of ordinary people:
the highest feeling of power gives the love
To understand, in talking about how far this is not the man at all, but a kind man. This is closer to excavate
"We are in the divine love, we are children of God, 'God loves us and wants nothing from us, but love"
that is, all morality, all obeying and doing, does not produce that feeling of power and freedom, as it brings the love
- for love does nothing bad, it does much more than you would do out of obedience and virtue -
- here is the hard luck, the shared feeling in the great and small, the living one-feeling as the sum of the perceived lifestyle
- take advantage of the help and concerns and continually excited the feeling of power, the visible success, the expression of joy underscores the feeling of power
- the pride of not wanting, as a community, the Abode of God, as a "chosen one". -
In fact, man has again experienced an alteration of personality: this time he called his feeling of love God
one has an awakening of such a feeling to think, a kind of rapture, a strange speech, a "gospel" -
this novelty is that allowed him not to be attributed to the love was -: he believed that God walk before him, and lived in it was -
"God comes to men," the "Next" will transfigure in one God (insofar him the feeling of love itself triggers) Jesus is the next one, as to this deity, has been re-thought the feeling of power exciting cause

14 [131]

Science and Philosophy
Science: as a conditioning (Dressur) or as an instinct.
When the Greek philosopher, I see a decline of instincts: they would otherwise lack access so can not to put the conscious state as the more valuable
the intensity of consciousness is in inverse proportion to the ease and speed of cerebral flow.
There the opposite opinion ruled on instinct: what is always the sign of weakened instincts.
We must seek, in fact, the perfect life where it is at least more aware of (i.e., its logic, its causes, its resources and intentions, its utility presents itself)
The fact of the return to good sense, the bon homme, the "little people" of all kinds
A collated righteousness and wisdom for generations, who will never be aware of its principles and has even a little awe of principles

the desire for virtue is not an arguing reasons of portable... A philosopher is compromised with such a request.

14 [132]

If it is picked up by exercise in a long chain of generations enough subtlety, courage, prudence and restraint, it exudes the instinctive power of this virtue also incorporated into the most spiritual yet - and that rare phenomenon can be seen, and intellectual honesty. So it is very rare: it lacks the philosopher.
can be expressed in the scientific or moral, the intellectual honesty of a thinker, his instinct has become fineness, fortitude, prudence, temperance, which translated into the most spiritual yet to put on a gold scales: one could make him speak, moral...
and the most famous philosophers then show that their scholarship only until a conscious thing, an approach that a "good will" that is a hardship - and that precisely the moment when their instinct begins to speak, where they moralize, it 'to end' with the breeding and delicacy of their conscience
the science, whether pure conditioning (Dressur) and outside or end result of a long discipline and moral practice:

In the first case they vicariate (vikarirt) immediately when speaking of instinct (for example, the religious or the concept of duty-instinct)
in the other case it is at this point and instincts cannot be it, feels it to be unclean and seductions...

14 [133]

Anti-Darwin

The domestication of man: what definite value they may have? or has any one definite value of domestication? - There is reason to deny the latter.

Although the Darwinian school makes great efforts to persuade us to the contrary: they want the effect of domestication can be deep, so fundamental. Meanwhile, we remain committed to the old: it has not been proven as a very superficial effect of domestication - or the degeneration. And all that escapes the human hand and breeding versa, almost immediately returns to its natural state. The type remains constant: you cannot "denaturated la nature."

It is calculated on the struggle for existence of the death of the frail nature and the survival of the toughest and most gifted, and consequently we imagine a stable growth for the essence of perfection. We have assures us, conversely, that, in the struggle for life, the chance is for the weak as well as the strong, that the list of the force often with advantage be supply that the fecundity of the species in a remarkable report on the opportunities the destruction is...

It communicates to the natural selection also slow and endless metamorphoses: they want to believe that any advantage is inherited and in sequence of venereal increasingly expressed (while the heritability is so capricious...) Looking at the happy adaptation of certain beings in very special conditions and they declared that they are obtained through the influence of milieux. Can be found nowhere but examples of unconscious selection (not at all) The number of disparate individuals are exposed to extreme mingle in the crowd. Everything competes to get

the type of consent; beings have the outward signs that protect them against certain hazards, do not lose them when they come under circumstances where they live without the threat... If they live in places where the dress ends, they to hide, no way they approached to the environment.

You have the pick of the most beautiful in a way overdone, as it goes far beyond the beauty of our own race engines! In fact, the most beautiful pairs with very disinherited creatures, the largest to the smallest. We almost always see males and females profit by any chance encounter and do not show up entirely choosy.

Modification of climate and food. But in truth, absolutely indifferent.

There are no transitional forms...

Different types of one (Eine) returned. Experience says that the union condemned to sterility, and a type becomes Lord (Herr) returns.

They say the growing development of the essence. It lacks any foundation. Each type has its limits: beyond this, it gives no development. Until then, absolute regularity.

The primitive nature should be the ancestors of the present. But a look at the fauna and flora of the Tertiary period only allows us to think of as an unexplored country, where there are types that exist elsewhere and not related to each other and even those that exist elsewhere.

My consequences

My overall view (Gesammtansicht). - First proposition (Satz) of the man as a species is not in progress. Higher types are likely to achieve, but they do not comply. The level of the species is not lifted.

Second proposition (Satz): the man as a species does not represent progress compared to any other animal. The whole animal and plant life does not evolve from lower to higher... But all at once, and over and through each other and against each other.

The richest and most complex forms - more than saying the word "higher type" not - are easier to reason: only the lowest hold a seeming eternity. The former are rarely achieved and chat with distress above: the latter have a prolificacy fertility for themselves. - Even in humanity go under changing favor and disfavor the higher types, the development of the lucky cases, the easiest to reason.

They are exposed to every kind of decadence: they are extreme, and therefore almost self-decadents... The short duration of beauty, of genius, of Caesar, is sui generis: the like is not inherited. The type is inherited, one type is nothing extreme, no "luck”...

This is due to any particular fate and "ill will" nature, but simply the term "higher type": the higher type represents an incomparably greater complexity, - is a large sum of coordinated elements: it will support the disgregation incomparably more probable.

The "genius" is the most sublime machine that there is, - hence the most fragile.

Third proposition (Satz): the domestication ("the culture") of man is not deep... Where it goes deep, it is immediately disgregation (type: degeneration the Christ), the "wild" man (or, in moral terms: the evil man) is his return to nature - and, in some sense - his recovery, his healing of the "culture”...

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Decadence as philosophy

Why the philosophers are detractors?

The treacherous and blind hostility of philosophers against the senses

The senses are not, the fool! -

- our nose, from which, as far as I know, has never spoken with reverence is a philosopher, for the time being the most delicate physical instrument, there is: it is still able to constant vibrations, where even the faint spectroscope.

How much Pöbel and Biedermann is in all this hate!

The people (Volk) considered an abuse, of which it feels bad consequences, always as a defense against what has been abused: all insurgent movements against principles, whether in the realm of politics or the economy, argument always so, with the ulterior motive of one abuses as the principle of necessity and inherently present.

This is a pitiful story of the man looking for a principle, can from where he despise the man, - he invents a world to defame defile this world and to be: in fact he does every time you scratch, and constructed the void for "God", the "truth", and in any case to the judge and condemn this Being (Seins)...

If you want a proof of how deeply and thoroughly search the actually barbarous needs of the people still in its domestication and "civilization" satisfaction: so you see the "guiding principles" of the whole development of philosophy. A sort of revenge on reality, an insidious destroy the valuing, in which man lives, an unsatisfied soul who feels the states of the Shrew as torture and to an abnormal unraveling of all the bonds that connect with her, has her lust.

The history of philosophy is a secret fury against the conditions of life, feelings against the value of life, against the party in favor of business life. Philosophers have never hesitated to affirm a world, provided that it is contrary to this world, that it furnishes a handle to speak of this world bad. It has been the great school of slander: and they impresses so much that is still our acceptant itself as an advocate of life-giving science the basic position of slander and manages the world as apparently, this causal chain as merely phenomenal. What hate there?...

I'm afraid it's always the Circe of philosophers, morality, which they played this trick on his detractors must at all times... They believed in the moral "truths", because they found the highest values - what else could they do, as, the more they realized the existence, the more to say to him, no?... Because this existence is immoral... And this life is based on immoral conditions: and denies all moral life -

- We work from the real world and to be able to this, we have to abolish the previously highest values, morals

It suffices to prove that the moral is immoral in the sense in which the immoral is up to now been sentenced. Is broken in this way the tyranny of the previous values, we have abolished the "real world", according to a new order will have to follow the values of self.

NB NB. The apparent world and the fictitious world: is the opposite: the latter was previously named the "real world", the "truth", "God." This we have abolished (abzuschaffen).

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Logic of my conception:

1. Morality as the highest value (mistress of all phases of philosophy, even the skeptics): Result: this world is no good, it is not the "real world"
2. What determines the highest value here? What is morality?

The instinct of decadence, there are the weary and dispossessed who take revenge in this way
Historical evidence: the philosophers are always in the service of the decadents... nihilistic religions.

3. The instinct of decadence that occurs as the will to power.
   Proof: the absolute immorality of the means in the history of morality.

II We have in the whole movement only a special case of the will to power recognized.

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The will to power.
Attempt
a revaluation of all values.
I.
Criticism of the previous values.
II
The new principle of value.
Morphology of the "will to power"
III.
Question of the value of our modern world
:measured according to this principle
IV
The great war.

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First Book.
values which were previously on top.

1. Morality as the supreme value in all phases of philosophy (even among the skeptics)
   Result: this world is no good, there must be a "real world"
2. What determines the second highest value on here? What is morality? The instinct of decadence, there are the weary and dispossessed who take revenge in this way and the gentlemen...

Historical evidence: the decadents philosophers always, always in the service of the nihilistic religions.

3. The instinct of decadence that occurs as the will to power. Demonstration of its system of means: absolute immorality of the means.

Overall view (Gesammtansicht): the previously highest values are a special case of the will to power, morality itself is a special case of immorality.

Second book.

why the subject always opposing values.

1. How was it actually possible? Question: why was subject to the life, the physiological welfare awareness has turned out everywhere? Why was there no philosophy of 'Yes, yes of no religion?... The historical evidence of such movements:
   the pagan religion. Dionysus against the "crucified"
   the Renaissance. The arts -
2. The strong and the weak: the healthy and the sick, the exception and the rule. There is no doubt who is the stronger...

Overall view history. Is man so exceptional in the history of life? - Appeal against Darwinism. The means of the weak in order to obtain above are instincts that are "humanity" has become, are "institutions"...

3. Proof of this rule in our political instincts, in our social value-judgments, in our arts, our science.

We have seen two "will to power" in the struggle; in the special case: we have a principle to give a right to the subject so far, and that which prevailed before, to give wrong: we have the "real world" as one recognized "fictitious world" and morality as a form of immorality. We do not say "the stronger is wrong"...

Third Book

what is the cause of all values and diversity of values

1. the nihilistic values are on top
2. the counter-movement is always inferior, - soon degenerated...
3. The counter-movement previously known only in half and degenerate forms.
   Cleaning and restoration of its type.
   Precise expression of the system:
   Psychology
   History
   Art
   Politics

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3. Cleaning (Reinigung) the far inferior value

We have understood what has been determined the highest value
and why it has become the master of the hostile valuing
:it was stronger...

Clean the enemy we now valuing the infection and half-heartedness, of the degeneration, in which it is known to us all.

Theory of their denaturalization and restoration of nature: moral free (moralinfrei)

Knowledge theory ((Erkenntnißtheorie), will to truth (Wille zur Wahrheit)
Theory of psychology

Origin of religion
Origins of art
Theory of command structure
Theory of life
Life and nature

History of movements against:
Renaissance
Revolution
Emancipation of science

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The corrupt and the mixed state value corresponds to the physiological condition of contemporary man: theory of modernity

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The decline instincts are on the Lord's (Herr, <master>) rise instincts become...
the will to nothingness (Nichts) is made on the Lord's will to live...

- is that true? is not perhaps a greater guarantee of life, of the genus in this victory of the weak and the middle?

- it is perhaps only one agent in the whole motion to live, a tempo-delay (tempo-Verzögerung)? a defense against something worse?

- set the strong men would become in everything and in the estimates of value: we consider the consequence, as of illness, suffering, sacrifice would think? A self-loathing would be the result of the weak, they would seek to wipe out and disappear... And maybe this would be desirable?...

- and we really want a world where the after-effect of the weak, their subtlety, thoughtfulness, spirituality, flexibility was missing?...

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Science

Fought by the philosophers of science (Wissenschaft)

This is extraordinary. We find from the beginning of Greek philosophy to a fight against science, with the means of cognition, respectively. Skepticism, and why? always in favor of morality...

The hatred of the physicists and doctors

Socrates, Aristippus, the Megarians, the Cynics, Epicurus, Pyrrho - general assault upon the knowledge in favor of morality...

Hatred against the dialectic...

There remains one problem: they approach the sophistry in order to get rid of the science

On the other hand, the physicists are all subjugated as far to take the scheme of truth, being true to their foundations: for example

the atom, the four elements (declare a being juxtaposed to the multiplicity and change -)

Taught contempt against the objectivity of interest: return to the practical interest, the personal usefulness of all knowledge...

The fight (Kampf) against science is directed against

1) whose pathos (objectivity),

2) the agent (i.e. against their usefulness

3) the results (as childish

It is the same struggle, the later pages of the Church, is held in the name of piety:

:it inherits the whole of ancient armor for battle.

The knowledge theory (Erkenntnißtheorie) plays the same role as in Kant, as with the Indians... You do not have to worry that: you want to keep the hand for its "way"

whereas they actually fight back? Against the liability against the legality, against the necessity, to go hand in hand -

: I think it's called freedom...

This is an expression of decadence: the instinct of solidarity is so degenerated that solidarity is perceived as tyranny:

: they want no authority
no solidarity
no classification in rank and file and infinite slowness of movement

they hate the gradual, the pace of science, they want to hate the non-arrive, the long breath, and the indifference of the scientific staff people -.

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Theory and practice

Momentous distinction, and as if there were a separate drive for knowledge (Erkenntnißtrieb), which, went off without regard to questions of benefit and harm, blindly to the truth, and then separated them, the whole world of practical interests...

Contrast, I seek to show that instincts have been active behind all these pure theoreticians - how they spell all together fatalistic in their instincts on something went what it was for "truth" for them and for them alone. The battle of the systems, together with, the scruples of the epistemological, is a very specific fighting instincts (forms of vitality, of decline, the stands, races, etc.)

The so-called drive for knowledge is due to an appropriation and overpowering instinct: This instincts have the following meaning, the memory, and so developed the instinct...

- The fastest possible reduction of the phenomena, the economy, the accumulation of acquired treasure of knowledge (i.e., appropriated and made manageable world

The moral is, therefore, such a curious science, because it is practical in the highest degree so that the pure knowledge position, scientific probity is immediately abandoned once the moral demands their answers.

Morality says: I need some answers - reasons, arguments. Scruples may come after them, or may not -

"How should one act?"

Come to think now that one has to deal with a sovereign developed type, was used by the "traded" for countless millennia, and all instinct, expediency, automatism, fatality has become so come one, the urgency of this moral question, even very funny before.
"How should one act?" - Morality has always been a misunderstanding: in fact, wanted a way that is a fate to act so and so, in my body had to justify themselves by their standard decree wanted as a universal norm...
"How should one act?" is not a cause but an effect. The moral follows, the ideal is at the end.

On the other hand expressed betrays the presence of moral scruples, different: the recognition of the values by which you act a certain morbidity; tough times and peoples reflection not about their right to act on principles, on instinct and reason -

the consciousness is a sign that the true morality, i.e. instinctive certainty of action, goes to hell...
The moralists are, as every time that a new world of consciousness is created, signs of damage, impoverishment, disorganization -
the low-instinctive have an aversion to the logistics of argument duties: among them there are Pyrrhonists opponents of dialectics and the visibility at all... A virtue is to "to" refute...
Thesis: the appearance of moralists belongs to the times when it comes to an end with the morality
Thesis: is the moralist of the moral instincts of a liquidator, much as he believes to be its restorer
Thesis: what actually leads to the moralists are not moral instincts but the instincts of decadence, translated into the formulas of morality: he feels the insecurity of the instincts as corruption: in fact - - -
Thesis: the instincts of decadence, which will be the moralist of the moral instincts of strong races and times of Lord (Herr, <master>), are
1). The instincts of the weak and underprivileged
2). The instincts of the exceptions, the solitaries who tripped, the miscarriage (abortus) in high and low
3). the instincts of habitual sufferers who need a classy interpretation of their condition and therefore may be as little as possible physiologists
Moral as decadence

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A philosopher is wise if he is "impractical" is that he brings to his genuineness of faith, simplicity, innocence in dealing with ideas, - in his case means impractical "objective." Schopenhauer was clever when he was photographed once with waistcoat buttoned up wrong: he was saying, "I do not belong in this world: what is a philosopher at the convention of parallel seams and buttons!... I'm too objective for this!... "

It is not sufficient to prove that it is impractical: most philosophers believe that to have done enough to raise the purity and objectivity of reason beyond all doubt.

1. For knowledge of all the supposedly pure philosopher is commanded "truths" through their moral, - is only apparently independent...

2. the "moral truths", "should be as traded" are mere forms of consciousness-becoming tired instinct "so and so is trading at us." The "ideal" is to restore an instinct, strengthened: it flatters the people to be obedient, where he is just automatic.

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Where it gives a certain unity in the grouping, we have always set the mind as a cause of coordination: what is missing any reason. Why should the idea of a complex factum this fact, be one of the conditions? or why would a complex factum press (präcediren) the idea? -

We are careful not to explain the utility through the mind: it lacks any reason attributable to organize the mind the peculiarity and systematization.

The nervous system has a much more expansive realm: the world of consciousness is added. In the systematization and overall process (Gesammtprozeß) of adaptation, it does not matter.

Nothing is more incorrect than from mental and physical phenomena, the two faces to make the two revelations of the same substance. This explains nothing: the term "substance" is completely useless if one wants to explain.

Consciousness, in the second role, almost indifferent, superfluous, perhaps destined to disappear, and a perfect automatism to take place -

If we observe only the internal phenomena, we are comparable to the deaf, the divine from the movement of the lips the words that they hear not. We conclude from the phenomena of inner sense in a visible and other phenomena, which we would perceive if our means of observation were sufficient and which we call the nervous power.

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That a world departing for us all the more delicate organs, so that we have a thousand-fold complexity nor as a unit feel, so that we enter invent a causality, where each basic movement and change us remains invisible (the succession of thoughts, is feeling so visible are only the same in consciousness; that this order had anything to do with a causal chain is completely unbelievable: the consciousness provides us never an example of cause and effect) - - -

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Science against philosophy

The enormous blunders:

1) The absurd overestimation of consciousness out of it (ihm) made a unity, a being (Wesen) made, "the spirit", "the soul", something that feels, thinks wants -

2) the mind as a cause, namely to appear wherever expediency (Zweckmäßigkeit), system, coordination

3) consciousness as the highest attainable form, as a kind of supreme being, as "God"

4) will the registered anywhere where there is effective

5) the "real world" as the spiritual world, as accessed through consciousness-facts

6) the absolute knowledge as the capacity of consciousness, where ever it gives knowledge

Conclusions:

all progress is the progress on consciousness, and every backward step in becoming unconscious.

The approach to this reality, the "true being" through dialectic, one moves away from him by instincts, senses, mechanism...

Dissolve in the human spirit would make him out to God, spirit, will, goodness - one

Everything good must come from the spirituality must be consciousness-fact

The progress for the better can only be an improvement in his consciousness

The will was considered unconscious enslavement to the appetites and senses (Sinne)- as animalization...

The fight against Socrates, Plato, the Socratic schools all (Sämtliche) comes from the deep instinct that makes people not better when it is provable as a virtue and as a founding demanding...

Finally there is the shabby fact that the agonistic instinct all this born dialectician forced to glorify their personal capacity as the highest quality, and everything else good as conditioned by them. The anti-scientific spirit of this whole "philosophy": they want to be right.

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The battle (Kampf) of science

Sophists

The sophists are nothing more than realists: they formulate all the input values and practices and would give the range of values, - they have the courage to have all strong spirits to know their immorality...

Perhaps you believe that these little Greek free cities, which would be eaten up with rage and jealousy, love, of philanthropic and righteous principles were headed? Thucydides makes it perhaps the one accusation from his speech, which he puts into the mouth of the Athenian ambassadors, as they negotiate with the Melians on destruction or subjugation?

Talk in the midst of this terrible power of virtue only perfect impostor (Tartuffe) was possible - or offside asked, hermits, refugees and immigrants from the reality... all people who negated in order to live themselves can -

The Sophists were Greeks: when Socrates and Plato, the party of virtue and justice were, they were Jews or I do not know what – tactics, Grote's defense of the Sophists is wrong: he

wants to raise to honor men and moral standards - but their honor was to drive any swindle with big words and virtues...

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Parmenides has said "no one thinks that what is not" - we are at the other end and say "what can be thought, must surely be a fiction (eine Fiktion sein)." Thinking has no grip on reality, but rather only to - - - (Parmenides hat gesagt „man denkt das nicht, was nicht ist“ — wir sind am anderen Ende und sagen „was gedacht werden kann, muß sicherlich eine Fiktion sein“. Denken hat keinen Griff auf Reales, sondern nur auf — — —)

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The followers of Pyrrho's have dealt with the Jews, particularly the Egyptian court on living Hecataeus of Abdera, who wrote about the philosophy of the Egyptians.

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"For the practical life of a faith is necessary"

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the "improvement"
Moral decadence as

The general delusion and deception (Täuscherei) areas in the so-called moral improvement. We do not believe that a person is another person if he is not there already: that is, if he does not like it happens often enough, a multitude of people, least of approaches to people, it is. In this case it is achieved that a different role comes to the fore, that "the old man" is pushed back... The sight is changed, not the essence... Even that is not always achieved, that it abolishes the habituation to a some doer, the best reason to take. Who fatum and unlearned ability is criminal, nothing, but to learn more: a long privation and even acts as a tonic to his talent... That someone ceases to do certain acts, is a mere brute fatum, which allows the various interpretations. For society, however currently has only one interest, that someone certain acts no longer does: it takes him out for this purpose from the conditions where he can do certain actions: that is certainly wiser than attempt the impossible, namely, the fatality of his so-and-so-ness to break.

The church - and they has done nothing as ancient philosophy to replace herein and to inherit - by another measure of value based, and save a "soul", the "salvation" of a soul wanting, believes once the atoning power of punishment, and thereafter to the destructive power of forgiveness: both are illusions of religious prejudice - the punishment does not atone, the forgiveness erases not done is not made undone. So that someone forgets something, is by far not reached that

something is not... One that draws its consequences, in man and outside man, whether they be punished as "atonement", "forgive" or "wiped out" applies, regardless of whether the church has been advanced their doer himself into a saint. The church believes in things which do not exist, to "souls", it believes in effect that does not give it to God's effects, it believes in states that does not give it to sin, for salvation, the salvation of the soul they will be everywhere at the surface, for signs, gestures, words, emblems, which gives them an arbitrary interpretation: it has a well thought-out methodology of psychological counterfeiting.

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Will to power as knowledge

not "recognize", but schematization, the chaos as much regularity and impose forms than does our practical need of enough

In the formation of reason, logic, the necessity of the categories was measureless factors: the necessity to not "recognize", but to subsume, to schematization, for the purpose of understanding, the calculation...

Make the correction, the frequent (Ausdichten) to similar, equals - going through the same process that every sensory impression, is the development of reason!

This does not have a pre-existing "idea" worked: but the utility that only when we made roughly the same and see things, they are predictable and manageable for us...
in the finality of reason is an effect, not cause: in every other kind of reason to which there is constant approaches failures (mißräth) life - it is confusing - not equal to -

The categories are "truths" only in the sense that they are conditions of life for us: how the Euclidean space such conditional "truth" is. (Talking to himself, as no one the necessity that it just gives people, is maintained, is the reason, just as the Euclidean space a mere idiosyncrasy of certain animal species and among many other...)

The subjective necessity, not to contradict, is a biological necessity: the instinct of the utility to close as we close, we plugged in the body we are almost the instinct... What naïveté but to draw from this evidence that we so that a "truth in itself" possessed...
The non-contradiction-can (Nicht-Widersprechen-können) prove a failure, not a "truth".

* *
*

One must not seek to phenomenalism in the wrong place: nothing is phenomenal (or apparent) nothing is more deceptive than this inner world that we observe with the famous "inner sense".

We have believed in the will as the cause, to the extent that we have in our personal experience at all put into it a cause in the event (i.e. intention as a cause of action -)

We believe that thought and thought, as they will follow us in succession, in any causal chain are: the logician in its particularity, who speaks practically of pure cases that never occur in reality, has become used to the prejudice that thoughts thoughts cause - he calls it - thinking...

We believe - and our own physiologists still believe - that pleasure and pain are caused by reactions that it is the sense of pleasure and pain, give rise to reactions. It has the desire and

the avoidance of pain almost millennia placed as motives for every action. With some reflection, we should admit that everything would turn out, after exactly the same concatenation of causes and effects, if these states "pleasure and pain (Lust und Schmerz)" were missing: one is mistaken and simply assert that they cause anything - there are concomitant with a finality completely different than the one that cause reactions, there are already effects of the ongoing process within the reaction...

In summa: everything (alles) is conscious, is a final-phenomenon, a conclusion - and does nothing - everything is completely atomistic succession in consciousness. And we have tried to understand the world with the opposite opinion - as if nothing was real effect and as a thinking, feeling, wanting...

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the science

Chapter I

Origin of the "real world"

The aberration of philosophy rests on the fact that, instead of seeing the logic and the categories of reason means to make up the world for utilitarian purposes (i.e., "on principle", a useful falsification) is in them the criterion of truth, respectively. the reality of having believed. The "criterion of truth" was in fact merely the biological usefulness of such a system falsification on principle: and there is a generic beast knows nothing more important than to get to, so you might here, in fact, speak of "truth". The naivety was to take only those that anthropocentric idiosyncrasy as a measure of things, as a guideline on "real" and "unreal": short, to absolutize (verabsolutiren) a contingency. And lo and behold, now fell apart all at once the world's true in a world and an "apparent" and just the world to live in the man and set up his reason was invented, was exactly the same discredited him. Instead of using the shapes as a handle to make the world manageable and calculable, the crazy ingenuity of philosophers found out that in these categories the notion that the world is given to the other world, which lives in you is not... The resources (Mittel, <funds>) have been misunderstood as a measure of value, even as a condemnation of the intention...

The intent was to deceive in a useful way: the means, the invention of formulas and characters, with their help we reduce the confusing multiplicity to a useful and handy diagram.

But alas! Now they brought a moral category into play: no entity wants to be deceived, fooled no entity may - hence there is only a will to truth. What is "truth"?

The law of contradiction gave the scheme: the real world to which you are seeking the path may not be in contradiction with itself, cannot change cannot be, has no beginning (Ursprung, <origins>) and no end.

This is the biggest mistake that has been committed, the actual fate of error in the earth, it was believed a criterion of reality to have in the forms of reason, while they had to be master of reality to a clever way to misunderstand reality...

And behold there: now the world was wrong, and exactly because of the characteristics that constitute its reality, change, becoming, multiplicity, contradiction (Gegansatz) conflict (Widerspruch), war

And let all the doom was there:

1) how does one go from the false, the merely apparent world? (- It was real, the only

2) how is it even possible contrast to the apparent character of the world? (Concept of a perfect being as an opposition to any real essence, as distinct contradiction to life...

3) the whole direction of the values was on defamation of life from

4) they created a confusion of the ideal-dogmatism with the knowledge of all: so that the other party always abhorred now even science

- - - the path to science was such doubly barred: once through faith in the real world and then by the opponents of this belief.

Natural science, physiology was 1) in their objects condemned 2) deprived of their innocence...

In the real world where absolutely everything is linked and related, any means condemn and think away something, all condemn and think away.

The word "that should not be", "would have to be not" is a farce... If one thinks of the consequences, so it ruined the source of life, if you wanted to abolish what is in some sense or other harmful, disruptive. The physiology demonstration yes it better!

14 [154]

Moral decadence as

We see, how the moral

a) the whole world believes poisoned

b) the way to knowledge, to science cuts

c) resolves all the real instincts and undermines (by teaching them to feel their roots as immoral

We see a tremendous tool of decadence work before us, which stands upright with the sacred name and sign

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decadence

Religion as decadence

Against their repentance and purely psychological treatment

(I recommend the treatment of certain bite with the Mitchells cure - -)

With an experience not cope already is a sign of decadence. This re-opening up of old wounds, which is wallowing in self-contempt and remorse more a disease, can never arise from the "salvation of the soul", but only a new form of the same disease...

this "salvation status" Christians are a mere change in one and the same morbid state - the epileptic crises interpretations under a specific formula, which gives not science, but of religious mania.

it is a pathological manner well when you are sick... we now expect the greater part of the psychological apparatus that has worked with Christianity, under the forms of hysteria and epilepsies (Epilepsoidis).

this whole practice of psychological recovery must be returned to a physiological basis: the "conscience" as such an obstacle to recovery is - one must outweigh all looking through new actions and as quickly as possible, the malady of self-torture...
you should bring the purely psychological practice of the Church and the sects as dangerous to health into disrepute...

to cure a sick man not by prayers and incantations of evil spirits: the states of the "peace" that occur under such influences are, far from awakening in the physiological sense of confidence...

it is healthy if you make fun of his earnestness and zeal, makes with that of any hypnotized a detail of our lives in such a way us, if one has the conscience (Gewissensbiß) something feels like the bite of a dog against a stone, - if you look at his remorse ashamed -

The past practice, the purely psychological and religious, was only a change in symptoms of: they held a people restored when he humbled himself before the cross, and vows that, a good person... But to be a criminal, with a certain grim seriousness his destiny holds and does not slander his deed afterwards, has more health of the soul... the criminals with whom Dostoyevsky lived in the penitentiary, were one and all unbroken natures - they are not a hundred times more valuable than a "broken" Christian?

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The Will to Power
Attempt
a revaluation of all values.

First Chapter:
the true and apparent world

Second Chapter:
how such a mistake possible? What does this mean to misunderstand will (Mißverstehenwollen) of life?
Critique of the philosophers, as types of decadence.

Third Chapter
The morality as an expression of decadence.
Criticism of altruism, compassion, of Christianity, the desensualization

Forth Chapter
Are there no signs of a opposite position?

1. Pagan in religion
2. "Art"
3. State

The war against them: what always conspires against them...

Fifth Chapter.
Criticism of the present day where it belongs?

its nihilistic badge
yes-saying their types: one must understand the tremendous fact that a good conscience is the science...

Sixth Chapter.

The will to power, as life

Seventh chapter.

We are Hyperboreans.
Louder absolute positions for example. e.g. Luck! e.g. History of tremendous pleasure and triumph in the end, loud clear Yes and No's have it... the uncertainty of salvation!

14 [157]

Moral decadence as

decadence

"Senses," "passions"

The fear of the senses, from the desires, the passions before, if it goes so far as to advise against the same is already a symptom of weakness: the extreme measures indicate more abnormal conditions. What is missing here is crumbling (angebröckelt) respectively, that is the power to inhibit an impulse: if you have the instinct to give in to having to react to that, then it is well to take the opportunity ("temptations") out of the way.

A "stimulus of the senses" only insofar as a seduction, as it is being acts, their system is easily movable and can be determined: in the opposite case, with great heaviness and hardness of the system, strong stimuli are necessary to perform the functions set in motion to bring...

The excess is only one objection to us, has no right to it, and almost all the passions are in respect of which brought bad name, are not strong enough to turn it to their benefit -

One must understand the fact that it can be objected against passion, what is wrong with illness: anyway - we could not do without the disease, and even less of passions...

We need the abnormal, we give life a huge choc by these major diseases...

* * *

In particular, a distinction must be

1) the dominant passion, which brings even the supreme form of health at all with it: here is the coordination of internal systems and their works achieved best-in-one service - but that's almost the definition of health!

2) the conflict of passions, the duality, trinity, multiplicity of "souls in one breast": very unhealthy, inner ruin, apart expectorant, an inner discord and anarchy betraying and enhancing: - unless, that a passion is Lord (Herr) at last. Return to health-

3) the co-existence, without being set against each other and for each other: often periodically, and then once it has found an order, even healthy... The most interesting people

belong here, the chameleon, they are not in contradiction with themselves, they are happy and sure, but they have no development - their states are next to each other when they are separated seven times. They change, they will not...

14 [158]

Moral decadence as

The "good man" as a tyrant

Mankind has always repeated the same mistake: that it has made from one means to live a standard of living

: that they be held in the highest increase of life itself, the problem of growth and exhaustion to find the measure, the agent has a certain life to the exclusion of all other forms of life, just used to criticism and selection of life

: that man loves finally the means for its own sake and as a means of forgetting: so that they now appear as targets him into consciousness, as the measure bars of purposes...

: i.e., a particular species, humans treated their conditions to be imposed by law as conditions, as "truth," "Good," "Perfectly": they tyrannized...

: it is a form of faith, of instinct, that kind of person does not see the relativity of their own kind, its relativity when compared to others:

: at least it seems to be over with a kind of man (people, race) it is tolerant, concedes equal rights and no longer thinks of wanting to be master -

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Religion as decadence

Criticism of the faith

Conviction and a lie.

1. "Between a lie and a conviction is a contradiction ": there is no greater...
2. But it has been rightly said that convictions are more dangerous enemies of truth than lies (M.AM.)
3. Would perhaps be also counted the preceding conviction under the enemies of truth? And most dangerous of them?

Every conviction has its history, its precursors, and their tentative mistakes: they will believe it when it is not long and is hardly even longer...

could be among these embryonic states of belief is not the lie?...

it often takes one person change (- only belief in the Son, what the father was still a tendency is-)

What makes that a liar, we sold a mistake for a truth? His "practical reason" (- his interest, talked more popular)

What makes that one chooses between various opportunities? His practical reason, his interest...

What makes that one between various hypotheses so and so chooses? The advantage.

What is the difference between believers and remains one deceived? No one lied when he is well.

What it does what all philosophers determined to keep their beliefs for truth? Their advantage, their "practical reason"

The fiction, the usefulness, the conjecture, the probability, the certainty, the conviction - a story of inner pathos, which at the beginning of the lie, the God...

"I want to hold something to be true": that is the instinct of the truth or not just another, it takes very little strict with the truth, but knows the advantage which faith brings with it?...

Suppose we have an advantage of it, lying to themselves, reflecting the pathos of self-deceived is different from the pathos of persuasion?...

Is the faith, as understands Christianity, brought the wisdom or the truth to power? The proof of the force (i.e. the advantages that brings with it a belief), or the - - -

And what makes a martyr, is the instinct of the truth, or, conversely, a gap in the internal organization, the lack of such an instinct? We consider martyrdom as a lower species: to prove a conviction, has no meaning, but it does prove that one has a right so to be convinced... The belief is an objection, a question mark, a challenge <translator note in text is the French word 'défi'>, one has to prove that one is not only convincing - that one is not only fool...

death on the cross proves no truth, only a conviction, just an idiosyncrasy (- very popular error: have the courage of his convictions -? but have the courage to attack its conviction!!!

14 [160]

Religion as decadence - the conviction

Criticism of the sacrificial death

We would go for some things today in the death, without taking this very solemn sacrifice, it is far from us with things like idolatry to drive just because they ask people... The famous "homeland" for example, a term that is now paying dearly peculiar in Europe: the even more famous "science (Wissenschaft)" which, as I presume, at some point is likely to be even more costly, than the term "fatherland"

A death for a - - -

Is it necessary to have right to be right? On the contrary! And other than that it means to be immodest. You must not want too much credit... But all of these great sages were modest - they just kept right...

You mean one thing becomes honorable, that you paid for it with your life?... A mistake that is honorable is an error which has a seduction more! believes that we want to encourage you to be a sacrifice for your "truth"?... This was precisely the world-historical stupidity of all persecutors: she forced her opponent to be heroes... they've all made stupid fetishes for humanity... The woman (Das Weib) is still on her knees in front of a doctrine whose teacher died on the cross is... the cross is a proof?

A certain degree of faith is enough for us today as a defense against what we believe, more as a question mark on the spiritual health of believers: the "rock-solid convictions" are almost always a madhouse.

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I see absolutely not see how one can make up for it, has failed to go at the right time in a good school. Such does not know himself, he goes through life without having learned to walk, the flaccid muscles with every step betrays yet. Sometimes life is so merciful to catch these hard way: years of invalidism perhaps that challenges the extreme willpower and self-sufficiency, or a sudden breaking in desperate situation, while still on his wife and child, which enforces an activity that the slack fibers back energy are unknown and the will to live, the toughness back wins... The most desirable in all circumstances is a hard discipline at the right time, that is at that age yet where it makes proud to see much to ask of themselves. For this the hard way as a good school is different from each other: that much is required, that is strictly required, that the good which is excellent itself demands than normal; that the praise is rare that the indulgence is missing, that the sharp rebuke, objectively, without regard to talent and origin is loud. Such a school one finds it necessary in every respect: that is true of bodily as the spiritual things: it would be fatal, to want to separate! The same discipline makes the army and the scholars proficient: and look more closely, there is no efficient scholars not the instincts of a capable military in the body... has lined up stand, but capable at any time, go ahead; prefer the risk of the good things; the permitted and prohibited not weigh scales in a grocer; the shabby, cunning, Parasitic be more hostile than the evil...

- What you learn in a hard school? And obey commands - - -

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Philosopher.

Pyrrho, the mildest and most patient man that ever lived among Greeks, a Buddhist, though a Greek, a Buddha himself has been brought only once out of control, by whom? - By his sister, with whom he lived: she was a midwife. Since then, feared most of all, the philosopher's sister - the sister! Sister! 'S sounds so horrible! - And before the midwife!... (Origin of celibacy)

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<Another citation format: Aphorism n=12316 id='VIII.14[163]' kgw='VIII-3.139' ksa='13.347'>

(For chapter: religion as decadence)

Religious morality

The emotion, the great desire, the passions of power, love, revenge, possessions -: moralists they want to tear out extinguish, "purify" the soul of them

The logic is that these desires are often sent to the great misfortune - consequently, they are evil, reprehensible. Man must come off of them, rather he cannot be a good person...

This is the same logic as "offend thee a limb, pluck it out". In the particular case, as it suggested that dangerous "innocent country", the founder of Christianity, his disciples to practice, in the case of sexual irritability, followed unfortunately this is not only that is missing one member, but that the character of M <text just abbreviation ?> is emasculated... and the same is true of the moralist madness, which requires, instead of taming, the extirpation of the passions. Their conclusion is always the castrated man is the only good man.

The major sources of power, those often so overwhelming and dangerous whitewater flowing out of the soul, instead of taking their power in service and economize wants these short-sighted and pernicious way of thinking, moral thinking, make dry

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The Christian moral quacks (Moral-Quacksalber)

Pity and contempt followed in rapid succession, and sometimes I am outraged at the sight of such a despicable crime. Here the mistake is made the duty - to virtue - the mistake is the handle turned, the destroyer instinct systematized as "redemption", is here every operation a violation, an excision even of organs, whose energy is the prerequisite for any recovery of health is. And at best, is not cured, but exchanged only a symptom series of evil in another... And this dangerous nonsense, system of defilement and intersection of life is considered sacred, sacrosanct, living in his service, his tool of this healing art, priest elevates his, makes venerable, sacred and inviolable makes itself only God can be the originator of the highest art of healing: revelation is salvation only as understandable as a kind of grace as undeserved gift testes, which the creature is made.

First proposition (Satz): the health of the soul is regarded as a disease, suspicious...

Second proposition (Satz): the conditions for a strong and prosperous life, the desires and passions are strong, as objections to a strong and prosperous life

Third proposition (Satz): everything (Alles) where the person is in danger, everything is about him and Lord (Herr) can destroy, is evil, is reprehensible - is tear out the root of their soul.

Fourth set: the man, rendered harmless, against himself and others, weak, prostrated in humility and modesty, conscious of his weakness, the "sinner" - this is the wish to be most visible (wünschbarste) type who can what you make with a little surgery to the soul...

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The courage.

1.

I differ from people the courage, the courage and the courage before things before the paper. The latter was the courage of David Strauss, for example. I distinguish again the courage and the courage before witnesses, without witnesses: the courage of a Christian, a believer in God can never ever be without witnesses courage - he is so alone degraded. I differ from temperament finally the courage and the courage of fear of fear: a single case of the latter species is the moral courage. For this purpose, nor the courage to come out of desperation.

Wagner as a seducer.

2.

Wagner had that courage. His position regarding the music was really desperate. He missed both, which enables musicians to the good: nature and culture, the predetermination of music and the breeding and training for music. He had courage: he created from this lack a principle - a genre he invented music. The "dramatic music", as he invented it, the music, which could make it... you are the term limits of Wagner's.

And you have misunderstood him - Did you misunderstood him?... Five-sixths of the modern artist in his case. Wagner is their savior: five sixths the way, are the "lowest number". Everywhere nature has been relentless and the other where the cultivation of an accident, a tentative, a dilettantism remained, now turned to the artist by instinct, what I'm saying? Wagner with enthusiasm, "he half-dragged him, half sank he," as the poet says.

2.

The success of Wagner's is a great seducer (Verführer). Let us once the case that talk of this seducer learns that he joins in the guise of a wise friend and conscientious counsel to young musicians who contribute to the depth of their ego a little doom - and we hear him speak, trustful, respectable, of an angelic tolerance for all the little "fatalities"...

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Motif to a picture. A carter (Fuhrmann). Winter landscape. The coachman knocks off with a look of his basest cynicism water on his own horse. The poor battered creature looks around this - grateful, very grateful...

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Wagner as a problem.
Wagner the actor.
That is what has become popular
Wagner as model.
Wagner as seduction.

Music as mimic. Every thought - - -

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The true and apparent world

Design of the first chapter

A.

The temptations posed by this concept are three type:
an unknown world - we are adventurous, curious - what is familiar seems to make us tired (- the danger of the concept lies in us to insinuate

"this" world known as...

another world, where it is different - it pays for something in us that our silent acquiescence, our silence loses its value, - perhaps all is well, we have not hoped in vain... the world where it otherwise, when we ourselves - who knows? are different...

a real world: - that's the most wonderful trick and attack that is made on us, it's so much on the word "true" to trust (ankrustirt) involuntarily let's also the "true world" as a gift: the real world must also be a real be one which does not deceive us, has not fools: they believe in is almost have to believe (- from decorum, as happens in nature worthy to be trusted (zutrauenswürdigen) -)
the concept of the "unknown world" insinuated us this world as "known" (- but boring -)
the concept of the "other world" insinuated, as if the world could be different - highlights the necessity and the fact of the (- useless to surrender to adapt -)
the concept of the "real world" insinuated this world as an insincere, deceitful, dishonest, spurious, insignificant - and therefore also not been our good inflicted upon (zugethane) world (- unadvisable, their adjust better resist it)
we escape this world in three ways:
with our curiosity, as if as if the more interesting part elsewhere
: our resignation, as if it was not necessary to surrender, - like as if this world was no necessity last rank
: our sympathy and respect: as if this world does not deserve it, as unfair as not against us, honestly...
In summa: we are revolted at a three-fold: we have made an x to the criticism of the "known world".

First step of a sound mind: to understand, in so far as we are seduced -
namely, it could be in exactly the reverse.
a) the unknown world could be constructed in such a way to make us feel like this world, - perhaps as a stupid and lower form of existence
b) the other world, that they let our desires, which could find here no discharge, wore bill could be in with the mass of what makes us the world is possible: get to know them would be a means to make us happy
3) the real world, but who actually tells us that the apparent world must be less than the true value? Does not this contradict our instinct judgments? Does not create a fictitious world forever, man, because he wants a better world than the reality?...
Above all: how do we get that the real world is not ours?... But first the other world could be the "apparent"... in fact, have the Greeks, for example, a realm of shadows, a sham existence alongside the true existence of thought - And finally, what gives us a right to speak, to set levels of reality? that's different than an unknown world, which is already somewhat know-want-of the unknown.
NB. The "other", the unknown world - good! But say "real world" means "something to do with it" - that is contrary to the assumption of an x-world...

In summa: the world could be more boring x, inhuman and unworthy in every sense than this world.
It would be different if it was claimed that there were worlds x, i.e., every possible world out of this yet. But that has never been claimed...
The "real (wahre)" world = the true, not lying to us, that is honest
= the right, which alone counts
= genuine, as opposed to something pirated and counterfeit

C.

Problem: why the idea (Vorstellung) of another world always to the injury, respectively. Failed to criticize this world is - what are the points? -

Namely: a folk (Volk) that is proud of themselves, which is in the rising of life thinks that being different always as low, its value-free; it considers the strange and the unknown world as his enemy, as its opposite, it feels without curiosity in full opposition against the foreign...
a people would not admit that any other people the "real people" would be...
the very fact that such a differentiation is possible - that this world for the "apparent" and those for the "true" takes, is symptomatic
The emergence foci (Entstehungsheerde) the idea that "another world"
the philosopher, who invents a rational world where reason and logic functions are working fine: - here comes the "real" world
the religious man, one of the "divine world" - here comes the "natural light, unnatural" world
the moral man, the "free world" fictitious - here comes the "good, perfect, just, holy" world.
The common of the three emergence foci (Entstehungsheerde)...
the psychological mistake... the physiological confusion
"the other world," as it actually appears in the story, with which predicates - signed with the stigmata
the philosophical
of religious {Prejudice}.
of moral
the other world as it appears from these facts, as a synonym of non-being, the non-life, the non-life-like...

Overall view: the instinct of life-weariness, and not that of life has created another world.

Consequence: philosophy, religion and morality
are symptoms of decadence.

2nd chapter
Historical evidence that religion, morality and philosophy are decadence forms of humanity.

3rd chapter

1. the reasons pointed out "this" world has been described as "apparently", but rather base their reality - a different kind of reality is completely undetectable.

2. the marking, which have been given the "true being" of things, are the hallmarks of non-Being (Nicht-seins), - you have the "real world" from the opposition to the "real world" structure: an "apparent world", in fact, such that an optical-illusion is moral

3. In summa: tales from a different world than this one has no sense - provided that it is not an instinct of slander, diminution, suspicion of life is made perfect in us: in the latter case, we avenge ourselves alive with the phantasmagoria of a "better life "...

4. The world into a separate "true" and an "apparent" is a suggestion of decadence: - appreciate the appearance higher than reality, as does the artist is no objection. Because of this reality is only apparent once again in the selection, amplification, correction... Or it gives pessimistic artist? - Is the tragic artist pessimist?...

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1. The true and the apparent world.
2. The philosopher as a type of decadence.
3. The religious person as a type of decadence.
4. The good man as a type of decadence.
5. The counter-movement (Gegenbewegung): the art.
   Problem of tragedy.
6. The pagan in religion.
7. The science versus philosophy.
8. Politica.
9. Criticism of the present.
10. Nihilism and its counterpart: the future again (Wiederkünftigen).
11. The will to power

1) Supposed (Gesetzt) it is worth more, why they should be more real than this?
...the reality is a quality of perfection? - But this is the ontological proof of God...
2) Supposed, however, it is true, it could be worth less than our world...

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The counter-movements: the art.

There are exceptional circumstances that require the artist: all of which are deeply related with pathological phenomena and grown: so that it does not seem possible to be an artist and not to be sick.

The physiological states, which are the artists speak for "person" bred, adhering to itself in any degree the people in general:

1. the noise: the increased sense of power, making the inner necessity, a reflection of the things of their own wealth and perfection -
2. The extreme sharpness of certain senses so that they understand a different sign language - to create and... - the same one that appears associated with some neurological disorders - the extreme mobility of which is an extreme communicativeness; the speech do everything that knows how to give characters... a necessity to get rid speak through signs and gestures, ability to speak, on his hundred language means... an explosive condition -

you must be this state think first as a compulsion and urge to get rid of any type of muscle work and mobility, the exuberance of inner tension: then coordination of these as involuntary movement of the inner processes (images, thoughts, desires) - as a kind of automatism of the entire muscle system acting under the impulse of strong internal stimuli - inability to stop the reaction, inhibition of the apparatus, as it hung. Each emotion (feeling, thought, emotion) is accompanied by vascular changes and hence changes the color, temperature, secretion, and the suggestive power of music, their "mental suggestion";

3. the imitation need: an extreme irritability, in which a given model imparts contagious, - a condition for signs already guessed and displayed... An image internally surfacing, has been a movement of the limbs... a certain amount of will-unhinging... (Schopenhauer !!!!)

A kind of numbness, blindness to the outside world, - the kingdom of approved stimulus is sharply defined -

* * *

This distinguishes the artist from the laity (the artistic-susceptible): the latter has in its record peak of irritability in the former type - such that antagonism of these two talents is not only natural but desirable. Each of these states has an inverse optics - from artists demand that he be the appearance of the listener (critic, -) practice, is to demand that he and their specific force impoverished... It's like the difference between the sexes: one intended by the artist, who gives not claim that he is female (Weib)- that it "welcomes"...

Our aesthetic was so far been one-female aesthetic, as the only receptive for their art experiences, "what is beautiful?" have formulated. The whole philosophy to date the artist... This is how the previous suggested, a necessary error, for the artist, who would begin

This is how the previous suggested, a necessary error, for the artist, who would begin to see themselves, would rob it - he did not look back, he has to see at all, he has to give - It honors a artists, critics of being unable... otherwise he is half and half, he is "modern"...

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Religion as decadence

of sleep as a result of any fatigue, exhaustion as a result of any excessive irritation...

the want of sleep, self-deification and adoration of the term "sleep" in all pessimistic religions and philosophies -

exhaustion in this case, a racial exhaustion, sleep, physiologically taken, only a likeness of a much deeper and longer-having to rest... In practice, it is death, the here under the guise of his brother, sleep seems so seductive...

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The religious monomania appears usually in the form of foil circular, counter diction with two states, where the depression and the tonicity (Tonicität).
Féré p 123.

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The will to power as life

Psychology of the will to power.
Lust reluctance (German: Lust Unlust)

The pain (Schmerz or <agony>) is something other than the desire - I want to say, it is not the opposite. If the essence of desire has been described as true a plus-sense of power (and thus as a differential sense that the comparison requires) so that the essence of pain is not yet definite (definirt). The false dichotomies, to the people, and therefore believes the language, has always been dangerous shackles for the course of truth. There even are cases where some sort of pleasure is conditioned by a certain rhythmic series of little unpleasurable stimuli that is a very fast growth of the feeling of power, the feeling of pleasure achieved. This is the case, for example the thrill, even when sexual titillation in the act of coitus: we see the pain such as the active ingredient of pleasure. It seems a small inhibition that is overcome, and immediately followed by a small inhibition that is overcome again - this game of resistance and victory that overall feeling excess of unnecessary power stimulates the strongest, which constitutes the essence of desire. - The converse, an increase of pain sensation by small delights inserted missing: pleasure and pain are just not vice versa. - Pain is an intellectual process in which it was decided, according to an opinion, - the sentence "harmful", which has long experience summed. In itself there is no pain. It is not the wound that hurts and it is the experience of what can be dire consequences for a wound produce the total organism, which speaks in the shape of the profound shock, the pain is (at harmful influences, which the older man unknown still are, for example the part of newly combined toxic chemicals, is also missing the message of pain - and we are lost...) The pain is actually specific always the long concussion, the after shaking (Nachzittern) a terrifying shock's in the cerebral foci of the nervous system: - one is suffering actually not the cause of the pain (of any injury, for example), but in the long imbalance, which occurs as a result of that shock's. The pain is a disease of the cerebral nervous herd (Nervenheerde)- the pleasure is definitely not a disease... - That the pain is the cause of counter movements has, though the outward appearance and even the philosophical prejudice in itself, but in sudden cases comes when you watched closely, The backlash can be seen earlier than the pain sensation. It would be bad for me, if I had to wait for a misstep, until the fact of the bell of consciousness was beating and a hint of what is to be done, would telegraph back (zurücktelegraphirt)... Rather, I distinguish as clearly as possible that only the counter-movement of the foot to prevent the case, and then follows, in a measurable distance in time, a kind of painful wave is suddenly felt in the front head. It reacts not to the pain. The pain is later projected wounded in the place - but the essence of the local pain is still not the expression of the type of local injury, it is a mere local character whose strength and tone of the injury under is that the nerve-centers have received it. That is measurable as a result of that shock's the muscle power of the organism goes down, definitely still no evidence gives it to seek the essence of pain in a reduction in the feeling of power... It reacts, I repeat, not the pain: the pain is not a "cause" of actions, the pain is itself a reaction against the movement is a different and earlier response - both take different points of their starting point. -

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The will to power as life

The man does not seek pleasure and not avoiding the pain: you understand what I contradict hereby famous prejudices. Pleasure and pain are mere consequences, mere accompaniment, - what man wants, what every smallest part of a living organism wants, that's a plus from power. In the quest to follow both pleasure as pain; from that out he will look for resistance, he needs something that opposes. The pain, as inhibition of its will to power is therefore a normal fact, the normal ingredient of every organic event, the man does not avoid, he has rather continually necessary: every victory, every feeling of pleasure, every event requires an overcome resistance.

Let's take the simplest case, that the primitive diet: the protoplasm stretched out his pseudopodia, to search for something that resists it - not out of hunger but out of will to power. That's what makes the attempt to overcome the same, to acquire, assimilate themselves - what is called "diet" is just a follow-up appearance, a practical application of that original intent, to become stronger

It is not possible, the hunger to make as primum mobile: no more than self-preservation: the hunger as a result of malnutrition interpreted, means that the famine as a result of not becoming lord (Herr) will to power

the duality as a result of a weak unity

It is certainly not a recovery of a loss, - very late, in consequence of labor, after the will power to pursue very different paths to learn its satisfaction, the appropriation reduced needs (Aneignungsbedürfniß reduzirt) of the organism to starvation, the need of replacement again (Wiederersatzbedürfniß) of the lost.

The pain was so little that is necessarily decreases our sense of power means that, in average cases, it acts as an irritant to just this feeling of power, - the impediment of the stimulus this will to power.

It has confused the pain with a kind of aversion with which the exhaustion of the latter in fact a deep reduction and is degradation of the will to power. a measurable loss of strength that is to say displeasure as a stimulant to enhance the power and pain after a waste of power, in the former case, a stimulus, in the latter the result of excessive stimulation... The inability to resist the latter reluctance to own: the challenge of the resisting part of the... The former desire which is in a state of exhaustion is still felt alone, falling asleep, and the like in the other case is a victory...

The great confusion of the psychologists was that they did not want these two types of sleep and the victory of the deal were

the weary to rest, limbs stretching, peace, peace -

it is the luck of the nihilistic religions and philosophies

the rich and alive to win, overcome enemies, overflowing feeling of power over more areas than before:

all the healthy functioning of the organism have this need, - and the whole organism, until the age of puberty, such a growth of power after struggling feelings of complex systems -

14 [175]

Plato: - - -
but Manu says: the act by which aspirated the soul of the unknown is a reminder of the Swarga, which it has retained a trace, as is often uncertain on waking sees the pictures that have hit us in the dreams

14 [176]

Alcoholism.

The Brahmin, who is intoxicated, in oblivion of the divine substance, from his person is formed, descends to the rank of Sudra unclean.

The dwidja who gives himself fermented beverages will be burned by its fire internally. He cleanse himself by drinking boiling urine of cows

14 [177]

Let him rescue a cow atones for this meritorious act the murder of a Brahmin.

14 [178]

Priest

- The Brahmin is an authority in this world and in the other, the Brahman is an object of veneration for the gods.

The killer of a cow to three months remain covered with the skin of the cow and then spend three months in the service of a cowherd. Then he is the Brahmins ten cows and a bull to gift or better yet, everything he possesses: it is atoned for his mistake.

Anyone who kills a circumcision cleans itself by offering a simple (while ever kill an animal six months penance in the forest, with growing demands of let his hair and beard.)

14 [179]

From the Christian practice.

The man did not physiological, the whole chain of millennia along: he still knows not. To know, for example, that you have a nervous system (- but no "soul") still remains the prerogative of the taught. But suspicion of the man is not here to know not - you have to be very humane, to say "I do not know that," to indulge in ignorance... set, he is suffering or is in a good mood, he does not doubt to find out why, if he seeks only. So he looks for him... In truth, he cannot find the reason, because he suspects not even know where he would look for... What happens?... He takes as a result of his condition whose cause

for example, a work done in good spirits (basically done, because even the courage to do so was a good mood) falls: ecco, the work is the reason for the good mood...

In fact, in turn, the success was due to the same thing that the good mood induced, - by the co-ordinations of the physiological forces and systems

He is poor: and therefore he is not a concern, a scruple, a self-criticism finished... In truth, man believes his poor condition was the result of his scruples, his "sin," his "self-criticism"...

But the state of recovery, often after a deep exhaustion and prostration, returns. "How is it possible that I'm so free, so resolved? It's a miracle that only God can I have done, "concludes:" He has forgiven my sins "...

From this there results a practice: to stimulate feelings of sin, contrition to prepare, you have to bring the body into a morbid and nervous state. The methodology for this is unknown. How cheap, suspects no one, the causal logic of the facts - you have a religious explanation for the mortification of the flesh, it appears an end in itself, while results only as a means to make the morbid indigestion of repentance possible (the "idée fixe" of sin that the globe (der Henne) hypnotization by the line "sin")

The mistreatment of the body creates the ground for the series of "guilt"... that is a common ailment that will be explained...

On the other hand the result is also the method of "redemption": it has challenged every excess of feeling through prayer, movements, gestures, oaths, - the exhaustion follows, often abruptly, often in epileptic form. And, behind the state of deep somnolence is the appearance of recovery - religious talk: "redemption"

14 [180]

Mohammedanism, as a religion for men, has a deep contempt for sentimentality and hypocrisy of Christianity... a religious woman (Weibs), as it feels that they -

14 [181]

The religious person as a type of decadence

the religious states in their relationship with the madness, with neurasthenia

the time when the religious crisis takes a nation - historically -

the religious imagination of the people than the imagination of the enervated and overwrought

the "moral nervousness" of the Christians.

We now have the task of challenging not only our present ambiguous phenomenon of Christianity.

The whole Christian repentance and redemption training can regarded as a accidentally generated circular foil; how cheaply produced only in already predestined (i.e. morbid term) individuals.

14 [182]

Why win the weak.

In summa: the sick and the weak have more compassion, are "human" -

: the sick and the weak have more spirit, are changing, much easier, more entertaining, - mischievous: the sick alone have invented wickedness.

(A morbid precocity common in rickets, scrofula and tuberculosis -.)

esprit: property later races (Jews, French, Chinese) awarded it to the Jews not Anti-Semites that the Jews "spirit" - and money: the anti-Semitism, a name of "botched")

: the fool and the saints - the two most interesting types of person...

in close relationship to the "genius" the great "adventurers and criminals'

: the sick and weak have been the fascination for themselves, they are more interesting than the healthy

And all the people who preceded the healthiest, certain times of their lives are ill: - the great emotions, the passion of power, love, revenge is accompanied by profound disturbances...

And what concerns the decadence: it is every person who dies too soon, is in almost every sense - he knows so well the instincts which belong to it, from experience -

:for almost half of every human life, man is decadent.

Finally: the woman! the one half of humanity is weak, ill-typical, changing, impermanent - the woman needs the strength to cling to them - and to love a religion of weakness, which is to be glorified as divine, weak to be humble...

or, better, it makes the strong weak - there is, if it is possible to overcome the strong...

the woman always has the types of the decadence, the priests conspired together against the "powerful", the "strong", the men -

the wife takes the children on site for the worship of filial piety, compassion, love - the mother of altruism represents a convincing...

Finally, the increasing civilization, which also brings the necessary increase in the morbid elements of the neuro-psychiatric and table of criminalist with it...

an intermediate species is formed, the artist of the criminality indeed through weakness of will and social timidity separated similarly, not yet ripe for the madhouse, but with its antennae in both spheres curiously into cross: this specific culture plant, the modern artist, painter musician, novelist, especially the way for his to be the very improper word "naturalism" handles...

The insane, the criminals and the "naturalists" are on the rise and growing signs of a sudden pushing forward culture - that is, the committee of the waste, excreta important win - that keeps step backward...

Finally: the social mishmash, a consequence of the revolution, the production of equal rights, the superstition of "same people". Here, mixing the carriers of the decline instincts (of resentment, dissatisfaction, the destroyer-drive, of anarchism and nihilism), counting the slaves instincts, the cowardice, cunning and rabble-instincts of the long bottom held classes in everything blood into all levels: two or three generations to be seen no longer the race - Everything is accosts differently (verpöbelt). From this one results of overall instinct against the selection, the privilege against any kind of a power and security, hardness, cruelty of the practice that, in fact, to submit themselves once the privileged classes:

- which still wants to hold power flatters the mob has to have the mob on its side -

the "geniuses" before: they are heralds of the feelings with which one enthusiastic crowds - the note of compassion, reverence even before all that despises suffering, low, persecuted lived, sounds off about all the other notes (types: V. Hugo and Wagner).
the advent of the mob again means the emergence of the old values ...

* *

In such an extreme movement in terms of tempo and resources such as our civilization shifted to the heavy weight of the people: the people who matter most to who have to speak up, the whole great danger of such a compensate to abnormal motion, - it is the retarder par excellence, the slow-absorbing, the heavy-be released, the relative-lasting midst of this tremendous change and mixing of elements. The emphasis falls under such circumstances necessary to the mediocre: against mob rule and the eccentric (both usually allies) are consolidated, the mediocrity, as the guarantee and the bearer of the future. What causes the exceptional men, a new enemy - or a new seduction. Assuming that they cannot adapt themselves to the mob and sing to the instincts of the "disinherited" songs to please, they will have need of, "medium" and his "solid". You know: the average also golden, - they alone even has money and gold (- shines through all that...)... And once again wins the old virtue, and indeed the whole lived world of the ideal of a gifted advocate shank... result: mediocrity gets spirit, wit, genius, - it is entertaining, it seduces...

* *

Result. I say one more word from the third force. The craft, trade, agriculture, science, a large part of the art - all this can only stand on a broad base, on a consolidated, strong and healthy mediocrity. Served in their services and the science of their work - and even the arts. The W cannot wish for better: it belongs to such as an average sort of person - it is under displace exceptions - it has nothing aristocratic about something and still less in their anarchic instincts. - The power of the center is then held upright by the trade, especially the money market: the instinct of great financiers goes against all extremes, - the Jews are the reason for the time being conserve power in our so insecure and threatened Europe. You may not need revolutions, or socialism, or militarism, if they want to have power and do not need the revolutionary party, this is only a consequence of the foregoing and not in contradiction. You have needed to excite against other extreme directions occasionally fear - thereby showing that, whatever else is in their hands. But her instinct is immutable even conservative - and "mediocre"... you know, wherever there is power to be mighty: but the exploitation of their power is always in one direction. The word for honor is moderately known the word "liberal"...

something that is not funny and not even true...

Reflection. - It is absurd to assume that this whole victory of values is anti-biological: we must seek to explain it from an interest in life
the maintenance of the type "man" himself by this methodology on the domination of the weak and underprivileged -
: no longer existed in the other case the man?
Problem - - -

The increase in type fatal for the survival of the species?
why?
the experience of history:
the strong races decimate each other: war, power, lust, adventure, and its existence is costly, short - they rub on each other -
the strong emotions: the waste - it will no longer force capitalist...
mental disorder, because of the over voltage - it will pay periods occur deep relaxation and flaccidity all the great times...
the strong are weak afterwards, will-less, more absurd than the average weak-
It is wasteful races. -
The "permanent" in itself would have no value: you would probably prefer a shorter but richer existence worthy of the genre.
It would be left to prove, that even such a richer return value would be obtained, as in the case of the shorter existence.
i.e. the power of man as summation a much higher quantum of power wins over things, if it goes the way it goes...
We are facing a problem of the economy - - -

14 [183]

I give my argument in all major steps, point by point. With a little logic into the body and an energy related to me, with a courage to be what one would really know... you can take this argument even my earlier writings. Man has done the reverse and complains that it lacks the same consistency at: this mishmash rabble of today dares to take the word consistency in the mouth!

14 [184]

The "apparent" action-reaction = specific activity

the apparent world i.e. a world viewed by value, sorted, selected by value i.e. in this case, under the utilitarian point of view in regard to the conservation and enhancement of power of a certain kind of animal.
which gives a perspective that is the nature of the "apparent" from!

As if a world would be left even if they reckoned up the perspective! This would indeed be charged relativity, which -
each center of force for all the rest has its very specific perspective, i.e. its valuing, his kind of action, its resistance type

The "apparent world" reduces as a specific kind of action on the world, starting from a center

Now, there is no other kind of action: and the "world" is only one word for these actions total playing. The reality is exactly of this particular action and reaction of each individual versus the whole thing...

There is no shadow of law more left to speak here of fake...

React to the specific type is the only kind of react: we do not know how many and what types there is everything.

But there is no "other", no "true", no essential Being (Sein) - so would a world without action and reaction must be expressed...

The contrast between the apparent world and the real world reduces contrast to the "world" and "nothing (Nichts)" -

14 [185]

Morality

That will depend on the value of an act of what in its mind preceded - how wrong it is! - And one has measured the morality of it, even the criminality...

It has been held that one must know the consequences: the naive and psych said of yore - - -

The value of an action must be measured from its consequences - the utilitarians say: - to measure them according to their origin implicit, an impossibility to know this fact.

But we know the consequences? Maybe five steps. Who can say what inspires an act upset, excited against himself? As a stimulant? perhaps as a spark for an explosive substance?... The utilitarians: are naive... And finally, we must first know what is useful, here is their gaze only five steps... You have no idea of the great economy that do not dispense with the evil to -.

No one knows the origin, and do not know the consequences - thus has a value of one action at all?...

If the action itself: its concomitants in consciousness, yes and no, that follows its execution: the value of an action lies in the subjective side effects -? Surely they accompany value feelings, a power-coercive one-one feeling faint, for example, the freedom, ease, put another way: one could reduce the worth of an action to physiological values: whether it is an expression of complete or inhibited life? the biological value of an action?
is it possible to gauge its value for side effects, according to pleasure and pain, the play of emotions, the feeling of the discharge, explosion, freedom...

it may be that their biological value expresses the fact...
that would mean the value of music for the pleasure or displeasure measure that makes us... that it makes its composer...

If so, the action not recoverable neither its origin nor for their consequences, even after their side effects, so their value is x, unknown...
Therefore: has a plot of no value.
In summa, in the language of the hymn (Kirchenliedes): "Kreuch fleug and insidious ways to God"

14 [186]

Philosophy

The physicists believe in a "real world" in their own way: a firm, for all beings in the same atom-systematization (Atom-Systematisation) necessary movements - so that for them the "apparent world" is reduces to every creature after its kind, accessible at the general and

generally Being (Sein) necessary (and also available trimmed - "subjective" done) but that they lose their way: the atom which they begin is developed according to the logic of that consciousness-perspectivism (Bewußtseins-Perspektivism), - is therefore itself a subjective fiction. This world view (Weltbild) that they design is certainly not essentially different from the subjective-worldview (Weltbild): it is constructed only with more imaginary senses, but certainly with our senses... And finally they have in the constellation something out, without knowing it: just the necessary perspectivism by virtue of which every center of force - and not just the man - on his own the rest of the world constructed that measures his strength, touched,... you made have forgotten to be included this perspective-setting force in the "true Being (wahre Sein)"... in the school language talking, the subject be. They say it is "developed," added --

But still, the chemist is needed: it is indeed the specifically being that determines so-and-so-acting and reacting, depending on

Perspectivism is only one form of the complex specificity (Der Perspektivismus ist nur eine complexe Form der Spezifität)

My idea (Vorstellung) that every specific body strives after that, on the whole space to be Lord (Herr, <master>) and to extend its force (- its will to power:) and all the push back that resists its extension. But he continually encounters similar efforts on other bodies and ends, to arrange with them ("unite"), which are close enough to him: - so they then conspire together for power. And the process continues...

14 [187]

Philosophy

There is nothing immutable in the chemical, which is only an illusion, a mere school prejudice. We have introduced the unchangeable, still out of metaphysics, gentlemen physicists. It is naively read off from the surface to say that the diamond, graphite and coal are the same. why just because you cannot conserve substance loss through the scales! Okay, so they do not have anything in common, but the molecular work at the transformation that we cannot see and does weigh, just out of a substance something else - specifically with other properties

14 [188]

The new world-conception

1) The world is, it is not something that is not (nichts), nothing that flies. Or rather: it is, it goes, but it has never begun to become and never ceased to pass - it receives in both... It lives on itself: its excrements are its food...

2) The hypothesis of a created world we should not worry for a moment. "Create" the term is now completely indefinable, unrealizable, just a word still rudimentary in times of superstition, in a word they said nothing. Conspire to the last attempt, a world that begins, has recently made several times with the help of a logical procedure - mostly, how to guess, is from a theological purpose behind
The eternal return (Die ewige Wiederkunft).

Philosophy

3) It has recently been found several times in the term-time infinity of the world wanted to rear a contradiction: it has been found even at the price of course, while confusing head to the tail. Nothing can stop me to say from this moment on backward reckoning "I'm never going to come to an end": how can I expect from that moment forward, out into infinity. Only when I wanted to make the mistake - I'll be careful not to do it - this correct power term regress one in infinitum the same as a not enforceable term of an infinite progresses until now if I have the direction (forward or reverse) and logically indifferent set continued, I would head this moment to take as a tail: that will be left up to you, my Mr. Dühring!...

4) I came across this idea in earlier thinkers: every time he was driven by other ulterior motives (- mostly theological, in favor of the creator spirit) If the world freeze anything, wither away, could be nothing, or if an equilibrium state could reach, or if they even had a goal of some, the duration, the immutability, the one-for-all-time in the closing of (short-spoken, metaphysically: if becoming this into Seing, or could to lead nothing (kurz, metaphysisch geredet: wenn das Werden in das Sein oder ins Nichts münden könnte)) would have to this condition be met. But it is not achieved, which implies... It is our only certainty we have in our hands to serve as correction against a large amount of the potential world-hypotheses. Can for example <German: z.B.> escape mechanism as the consequence of a final state is not what Thompson has drawn him, so the mechanism is refuted.

Philosophy

5) When the world must be thought of as a certain quantity of force and a certain number of centers of force - and every other representation remains indefinite and therefore useless - it follows that it has a calculable number of combinations, in the great dice game of their lives to go through. In infinite time, every possible combination would be reached eventually, even more, it would be infinite number of times achieved. And since between every "combination" and their next "return" all at all possible combinations would have expired and each of these combinations, the entire sequence of combinations in the same row conditional, a circular movement of absolutely identical series was proved that the world as a cycle has already repeated itself infinitely often and plays its game in infinitum.

This conception is not simply a mechanistic: as it were, it would not condition an infinite recurrence of identical cases, but a final state. Because the world has not reached it (ihn), the mechanism must apply to us as imperfect and merely provisional hypothesis.

14 [189]

The philosopher as a further development of the priestly type

- whose inheritance is in the womb
- is, even as rival compelled to wrestle with the same means the same as the priest of his time.
- he aspirated the highest authority

which gives authority if you do not have the physical power in the hands (no armies, no weapons at all...)?
how to win including authority over those who possess the physical power and authority?

they compete with the reverence for the Prince (Fürsten), before the victorious conqueror, the wise statesman.

* *

Only by creating the belief that a higher, stronger force to have in your hands - God (Gott) - There is nothing strong enough: you have the mediation of the priest and the services necessary. They present themselves as indispensable in between - as they have necessary existence condition
1) that in the absolute superiority of their God, their God is believed that
2) that there are no other direct access to God
The second requirement alone creates the concept of "heterodoxy" and the first of the "infidels" (i.e., the other believes in a God --)

* *

What's going on philosophers backward?
That his qualities as a necessary and only teaches skills to the "highest good" to take (for example dialectic, as Plato
That all kinds of people that he can ascend to his gradation type than the highest
That they despise, what else is appreciated - that they open up a gap the highest priestly values, and the secular
that he knows what is true, what God is, what is the goal, what is the way... the typical philosopher is absolutely dogmatic, - if he skepticism necessary, so it is, to speak of its main dogma may

14 [190]

The problem of the oppressed (Unterdrückten)

I cannot determine whether or the Semites were not already in very ancient times under the terrible slavery of Hindus as a Chandala's, so that there are those days some peculiarities already rooted, which belong to the type of the downtrodden and the despised (- and later in Egypt).

Later it ennobling to the degree in which they are warlike and conquering... own country, their own gods. The Semitic gods education is historically coincident with their entry into history...

The "spirit", the tenacious patience, the despised trade

The official term (Begriff) of the Chandala is exactly the one ejection and excrements make the classes...

14 [191]

Plato is in the spirit of Manu: he has been inaugurated in Egypt. The moral of the box, the God of Good, "the eternal single soul"

- Plato the Brahmanist
- Pyrrho of Buddhist

copied: the type of the philosopher.
the box

the separation of teaching into esoteric and exoteric (Lehre in Esoterisch und Exoterisch)
the "great soul"
the transmigration of souls as a reverse Darwinism (- is not Greek)

14 [192]

Concept of "egoism"

It belongs to the concept of life, that it must grow, - that it is expanding its power and must therefore take into alien forces within itself. They talk, under the befuddlement of the moral anesthesia, a right of an individual to defend himself in the same spirit should be talking to attack from his right: for both - and the second more than the first - are necessary for each living - the aggressive and defensive egoism are not matter of choice or even the "free will", but the fatality of life itself

This applies regardless of whether you as an individual or a living body, an upwardly mobile "society" envisages. The right to punish (or societal self-defense) is basically just passes through an abuse of the word "law": a right is acquired by treaties - but to defend oneself and the self-defense does not rest on the basis of a contract. Probably at least a people with as much good sense to be needs-conquest (Eroberungsbedürfniß), his lust for power, be it with guns, it was described by trade, transport and colonization as a right - right about growth-. A society that rejects final and their instinct for war and conquest, is in decline: it is ripe for democracy and shopkeepers regiment... In most cases, of course, the mere assurances of peace narcotics

14 [193]

In old criminal law, a religious concept was powerful: that of the atoning power of punishment. The penalty adjusted: in the modern world, they defiled. The penalty is an enumeration: one is really going on, for what you have so much to suffer. Set that is believed in this power of punishment, then there is behind them and a sigh a relief that is really a new health, near a recovery. It has not only made his peace again with the company, it is from themselves again become worthy of respect, - "pure"... Today the penalty isolated more than the crime: the doom behind a crime is such growth that it is incurable become is. One comes out as an enemy of society from the penalty... From now on, it gives an enemy more...

The jus talionis [right of retaliation] may be dictated by the spirit of retaliation (i.e., by a kind of moderation of the instinct of revenge), but with Manu for example. There is the need, to have an equivalent, to atone, to religiously back to "free"

14 [194]

The philosopher against rivals, for example against science (Wissenschaft)

: because he is skeptical

: because he retains a form of before <prior> knowledge, which he denies the man of science

: as it goes hand in hand with the priest, inserted by the suspicion of atheism, materialism to excite

: he considered an attack on itself as an affront to morality, virtue, religion, order - bring, he knows his opponent as "seducers" and "undermined (Unterminirer)" to discredit
- since it goes hand in hand with the power

The philosopher in struggle (Kampf) with other philosophers:

: he examined to urge, as anarchists, infidels, enemies appear to the authority
In summa: if he struggle, he struggle just like a priest, as a priesthood.

14 [195]

As a yes-saying Aryan religion, the product of the ruling classes, looks like:
the law of Manu.

As a yes-saying-Semitic religion, the offspring of the ruling classes, looks like:
book of the law of Muhammad. The Old Testament in the older parts

Like a No-saying Semitic religion, as the offspring of the oppressed classes, looks like:
after Indo-Aryan terms: the new testament - a Chandala religion (eine Tschandala-Religion)

As one saying no Aryan religion looks like, grown under the ruling classes

: Buddhism.

It's okay that we have no religion of oppressed Aryan races, for that is a contradiction: a master race is on top or to perish.

14 [196]

Egoism

Principle: only individuals feel responsible. The multiplicities are invented to do things, to which the individual has not the courage.

Just so all communities, societies hundred times sincere and more instructive about the nature of man as the individual who is too weak to have courage to his desires...

The whole "altruism" as a private citizen results wisdom: the societies are not "altruistic" against each other...

The commandment to love was never extended to the commandments of love of neighbor. Rather, there is what is in Manu...

The "tolerance"

The study of society is so invaluable, because man is far more naive than society as a man as "unity".

The "company" has the virtue of never seen otherwise than as a means of strength, of power, of order.

How stupid and worthy of it says Manu: - - -

14 [197]

"Reward and punishment"... The lives together, which will expire with each other. Today you do not want to be rewarded, you will recognize anyone who is punishing...

It has produced a war footing: they want something, you have enemies here, it may be reached at the most reasonable, if one gets along - if you make a contract

A modern society has made in each individual's "contract": the criminal is a violator... That would be a clearer term. But then you could not tolerate beginner (principianti elle) anarchists and opponents of a societies (Gesellschaftsform) within the same form...

14 [198]

"With God nothing is impossible," thinks the Christian. But the Indians said, on science and piety (Frömmigkeit), the Veda is not a thing is impossible: the gods which are subject and obedient. Where is the God who could the devout and earnest prayer of a resist in the forest withdrawn (zurückgezogenen) Jains (Yati) ?
Like a stone thrown into the lake, at the moment vanishes, then dive <submerged> under the sins and disappear in the science of Veda.

14 [199]

Origins of morality

The priest wants to assert that he is regarded as the highest type of man
that he rules, - even over those who have power in the hands
that he is invulnerable, unassailable...
that he is the strongest power in the community, absolutely not to replace, and to underestimate

Means.
He alone is the knowing.
He alone is the virtuous man.
He alone has the supreme power (Herrschaft) over the
He is alone in a sense goes back to God and the Godhead (Sinn Gott und geht zurück in die Gottheit)
He alone is the intermediary between God and the other
The deity (Gottheit, <Godhead>) punishes any injury, any thoughts directed against a priest

Means
The truth exists.
There is only one form to obtain it: priest
Everything is good, in the order in nature, in the tradition goes back to the wisdom of the priests.
The holy book is their work. All nature is only one version of the statutes is
There is no other source of good as the priest
Every other kind of excellence is different from the rank of the priest for example that of the warrior

Consequence:

if the priest should be the highest type: it must account for the gradation of his virtues, the value gradation (Werthgradation) the people.
The study (Studium), which desensualization, the non-active, the impassible, passionless, the solemnity. - Opposed (the deepest human species: - - -

The frightening
the gestures, the hieratic manners
the excess of contempt for the body and the senses
- the unnaturalness as evidence of the supernatural
The priest has taught a kind of morality to even be perceived as the highest type of
He conceives an opposite type: the Chandala. Provides them with contempt by all means
furnishes the background for the cast (Kasten-Ordung)-order
his extreme fear (Angst) of sensuality is also due to the realization that here the caste-order (i.e. the order in general) is at risk at the worst... Any "freer tendency" in terms of the marriage laws puncture throws overboard -

14 [200]

Some of this conception is admirable: for example, the absolute separation of the ejection of material societies (Gesellschaft), with a tendency to ruin it. They understood what a living body is necessary - cut out the diseased limbs...

1) It is an admirable way away from the limp-instinct degeneration, which is now called "humanity"...
Then, the degradation of one caste to another...

Then the formulation of the marriage: the position of "love match (Liebesheirath)" (the kind of "heavenly musicians": - - -
2) the fight against alcoholism... p. 332nd
3) its complete appreciation of the great age of the woman p 127
4) they expect to make the venerable man, in his own eyes: they are necessary to trans-figuring even the most natural, the fact that the duty to lead towards a sacred observance of the feeling

14 [201]

Understood as a specialization of the box, on the other as the only form to make the perfect performance instinctively...what is essential is the tradition of the work, the mechanics, which just so, by gender through it, is completely...

14 [202]

If the unification of a young man and a young girl, the fruit of a mutual choice, so this agreement is born, as it is, having the love and the love of purpose:
the kind of "heavenly musicians"

The latter types of marriage can only accommodate 4 spendthrift, handle seekers, liars out than children who know the scriptures and the duties which it imposes no

Honest and from laudable and praiseworthy marriages occur honest kids, but the bad marriages only see a contemptible offspring.

The praise of the virgin (Jungfrau, <young women>): p. 225

14 [203]

Manus criticism:

Reduction of the nature of morality: a criminal state of man: there is no natural effects - the cause is Brahman.

Reduction of human motives to the fear of punishment and hope of reward, i.e. before the law, which has both in hand...

One has to live completely conform to the law: what is reasonable is done because it is commanded, the most natural instinct is satisfied, because the law has prescribed it.

This is a school of brainwashing: in such a theologian hatchery (where the young military and farmers must have a nine-year courses go through theology to be "constant" - the nine-year "military service" of the three highest castes), the Chandala's intelligence Interesting and even have had for themselves. They were the only ones the true source of knowledge, empiricism had access... added to the inbreeding of the box...

It lacks the natural, engineering, history, art, science, - - -

14 [204]

People talk a lot today from the Semitic spirit of the New Testament, but what they call it, is merely priestly - and the Aryan race pure law books, in the Manu, this kind of "Semitism" that is, priestly spirit worse than elsewhere.

* * *

The development of the Jewish priestly state is not original: they have come to know the schema in Babylon: the schema is Aryan. If the same thing again later, dominates under the preponderance of Germanic blood, in Europe, so this was the spirit of the ruling race according to: a great throwback. The Germanic Middle Ages was to restore order out of the Aryan caste.

* * *

Mohammedanism has learned from the Christians again, the use of the "beyond" as a punitive institution.

* *

The scheme of an unchanging community with priests at the top: the oldest major culture areas in the Asia-product of the organization - must of course have called in every respect to reflection and imitation.

Even after Plato: but before all the Egyptians.

14 [205]

One is forgiven worst: that one respects himself. Such a being (Wesen) is simply abominable: so he brings to light what is going on with the tolerance, the only virtue of all of the others and on themselves...

I wanted to so we began to pay attention to yourself: everything else follows from it. Of course you hear just so on for the others: because they just forgive the past. How? A man who respects himself?

That's different than the blind instinct to love yourself, nothing is more common in the love of the sexes, as in the duality, which is "I", as contempt for the things you love, the fatalism in love -

14 [206]

Against the contagion of neurosis
Choice of places, things, books,
Alcoholism
and the music...
select the optimum climatic and meteorological, similarly, the culinary
Reduction in the number of impressions:
Hours reservation where no book and no thing speaks to us - let alone a human being...
Recovery times régime, Genoa has the healthiest such times necessary today: - Fast Times -
Against vegetarianism: - - -

14 [207]

We are Chandala: progress and our artists and performers...

14 [208]

Everything is so acting?
the modern man is missing:
the sure instinct (consequence of a long modes of operation of a similar kind of person)
the inability to afford something perfect just the consequence is: - you can make up as an individual, the school never

14 [209]

The times in which we reward and punishment articulated by the people, have a low or primitive type of man in the eye: it's like children...

In the midst of our civilization is late and the fatality degeneration something that completely abolishes the sense of reward and punishment...

- It requires young, strong, powerful breeds, this action by determining the real wage and penalty-view...

in old races, the pulses are so irresistible that a mere idea is very faint...
cannot resist, where a stimulus is given, but it must be followed: this extreme irritability of the decadents such criminal and correctional systems makes absolutely no sense...

* *

The concept (Begriff) "improvement" on the assumption of a normal and strong man, whose single act has to be somehow compensated for again, in order not to lose him, so as not to have an enemy...

14 [210]

The decadence of morals have the peculiar, that it a practice, a recommended regimen, which accelerated the decadence...

- both physiologically, psychologically as: the instinct of the plastic repair and no longer officiated...
- they believe healing, salvation and which, abuts the nothingness, the deepest exhaustion
- they seek the same type made up of all things, states and times: example of the Goncourt brothers...

14 [211]

The energy of the health betrays itself in patients in the abrupt resistance to the disease-causing elements...a reaction of instinct, for example, against music in me --

14 [212]

The determination of the woman is to continue the family with children, the man to testify this: this double duty, for the husband and wife are active together, has its consecration by the scripture.

Which are regarded as the most guilty? The murderer of a Brahmin, the drinkers of spirits, who seduced the woman who his spiritual adviser

After the prescribed atonement, he should condemn them to death or other corporal punishment. He is the face of him who seduces the wife of his adviser, stigmatization with the image of the female gender part, the drinker of spirits with the character of the distillation instrument, the murderer of a Brahmin with a picture of a body without a head.

14 [213]

Such a law book sums up the experience, wisdom and morality of experimental long centuries: it concludes, it ended an era, it creates nothing more -

The means to create a difficult and costly truth acquired authority, are fundamentally different from the means by which one would prove it. A law-book never shows the benefits and disadvantage of a rule: it just shows the dire consequences for the individual, if it does not act as a law - if it is disobeyed.

All the natural consequences of a bad law-violation are never taken into consideration in regard to these natural: but the unfortunate result is a supernatural punishment for non-compliance with any provision.

The problem is this: at a certain moment in the history of the people declared the smartest film of the same experience, that lived or cannot be lived to complete. Your goal is to harvest the rich and complete as possible to bring home from the long periods of the experiment and the bad experience...

What is now to prevent especially, this is the new experimentation that will resume in the evaluation and selection: the wall is opposed by a double 1) the revelation 2) the tradition. Both are sacred lies: they invents the intelligent level of understand it as well as Plato understood it.

The revelation: is the claim that the reason these laws no human origin, not slowly and searched and found with blunders, but that it was informed at once of the deity...

The tradition: which is the assumption that since ancient times would have been so. Enough, one beginner (principianti elle) falsification of the whole story of a people. (For example, the Jewish reinterpretation after the exile, - the misunderstanding to their past)

a) it is impious to criticize the law
b) it is irreverent, - it is a crime against the ancestors - they were exhausted to deal with: -

14 [214]

The woman, who pushes his spouse from him, because he has the passion of the game or spirituous liquors, instead, that she cares him like a sick person should be imprisoned for three months in the inner rooms, without any ornaments and plaster (advice to George Eliot!)

14 [215]

Transfiguration of the natural consequences of an action

there is no more natural consequences: but disobedience is punished and virtue rewarded.

happiness, long life, offspring - all are consequences of virtue, mediated by the eternal order of things -

uncleanliness, for example is banned, not because of the harm their health consequences: but because it is forbidden, it is detrimental to the health...

* *

Therefore, on principle: the natural consequence of an action is represented as a reward or punishment, depending on something forbidden or commanded...
it is necessary that the largest amount of fines are not just natural but supernatural, otherworldly, just future...

* *

Therefore, on principle: every injury, every misfortune is proof of debt: low self-existence of any form (e.g. the animals)
The world is perfect: provided that the law is done enough. The whole imperfection comes from disobeying the law.

* * *

Has the highest caste, as the perfect, to portray happiness: why is not unreasonable as the pessimism and outrage...

no anger, no answer for ill -

asceticism as a means to greater happiness and to the salvation of many things

the senior class has a chance to get up, below the price that the unconditional obedience to represent any kind of hardship, self-mastery and rigor against them - they want to be perceived as the most venerable kind of man, - even as the admirable: therefore they cannot need any kind of happiness -

14 [216]

Criticism of the law.

The higher reason of such a procedure is to push back the consciousness gradually recognized as correct by the life: so that is a perfect automatism of instinct reached
- that is the prerequisite for any kind of championship

It is religious, it is common, it is the badge of high-minded and honest people to act so and so: - the left:
the origin, the utility, the reason of the provision is repressed from consciousness.

The most important means to this displacement, that two other terms come with tremendous force to the fore is: both the actual reflection on the origin and the criticism of the law excluding...
1) the wage
2) the penalty

"Every person who has received a penalty for an offense under orders of the king, goes to heaven free from all defilement, just as pure as the one that has always practiced only the good." It is a matter of supreme self-preservation, "One is distress" to obey here... It is absolutely re-stamped to the highest imprudence, not to obey here -

Egoism is drawn into play, such that obedience and disobedience such as happiness and deepest self-deprivation (Selbstbenachtheiligung) confront each other

For this purpose, the whole perspective of life in a hereafter is set so that it is seen as momentous in the sense scariest of all (allererschreckendsten)...

- the relative immortality is the great magnifying glass to enhance the concept of punishment... pay outrageous.

These methods do not believe - otherwise they would not invent it...

14 [217]

A caste, all defensive and offensive work, has rejected even in the minds of himself - and the notion of taking "good" strictly...

14 [218]

The "good man", as a mark of decadence, the "he give himself" (sich ergiebt)“, the disadvantage of all of his foe, all wrath and avenge oneself volition realizes - is too weak, too weak to do so annoying...

The "good man", made from starch, in plenitude of power, as the controlling type, which has an existence selected to discharge him from the necessity to have aggressive and defensive emotions...; of their own caste charged with these emotions has... Such creates now also a "God" in his image -

- for him the world is justified: that evil has an educational purpose, i.e., a criminal purpose...

14 [219]

Weakness of the will: this is a parable that can be misleading. For there is no will, and consequently neither a strong nor weak will. The multiplicity and disgregation the drives, the lack of system among them results as "weak will"; the coordination same results under the domination of an individual as a "strong will" - in the former case it is the oscillate and the lack of emphasis, in the latter, the precision and clarity of direction

14 [220]

The yes-saying religion (Die Ja-sagende Religion).

The highest reverence for the act of procreation and the family:
One has to pay the debt ancestors...
the instinct of tradition, the deepest contempt for everything that broke the tradition...
The instinct against degeneration...
The study is to: what was all summed up as degenerates.

The vicious
The mentally ill.
The heavy-lepers
The whores (Die Huren)
The artists.

14 [221]

The order of castes based on the observation that there are three or four species of human being gives to other activity and determines the best developed, as this activity by division of labor is entitled to all of them...

being as a kind of privilege, a kind of activity also
the order of the box is just a natural distance between the sanctioning several physiological types (character, temperament, etc.)

- it is only the sanction of experience, it did not go ahead, much less lift on the same...
a) the spiritual man, (- the scholars, the counselors, judges, philosophers -) - teaching class
b) The muscular man, the warrior class - armed stand
c) trade, agriculture and livestock - food estate
d) finally a low (subdued manner) by natives, recognized as servants race.

Everywhere there is the condition a real natural deposition: The term caste sanctioned only natural precipitation.

The sanctity of the family, the solidarity of sex with sex is the condition of the whole building - therefore they must be precisely translated entirely into the beyond.

They have a son necessary, because... it saved only one son marries, "to pay the debt of the ancestors"

14 [222]

The modern pessimist as decadents:
Schopenhauer
Leopardi, Baudelaire
Mainlander Goncourt
Dostoyevsky
you made the tasteless attempt to subsume Wagner and Schopenhauer, among the mentally ill: what was the truth all the sharp accentuation of physiological decadence was highlighted in their type...

14 [223]

The Jews make an attempt to assert themselves after them two castes, the warriors and the farmers have been lost
they are in this sense, the "eunuchs"
- they have the priest - and then immediately the Chandala...

How cheap, it comes at them at a fraction of an uprising by the Chandala: the origins of Christianity.

So that they knew the war only as their Lord, they brought in their religious hostility to the nobles, against the noble, proud, against the powers, against the ruling classes -: they are pessimists indignation...

So they created an important new position: the priest at the top of the Chandala - against the upper classes...

Christianity drew the final consequence of this movement in the Jewish priesthood; it still felt the caste, the privileged classes, the nobles -
it back from the priest -

Christ is the Chandala, who rejects the priest... The Chandala, who redeems himself...

That is why the French Revolution, the daughter and continuator of Christianity... it has the instinct against the Church, against the nobles, against the last privileges - -

14 [224]

One must not confuse this: the Sudras, a servant-race: probably a lower kind of people, which was found on the ground where these Aryans foothold...

But the term Chandala presses the degenerates of all castes: the excreta in perpetuity, which in turn propagate among themselves to
speaks against it is the deepest instinct of the health of a race. This is hard to be a synonym to "healthy": it is the disgust of degeneration, which here takes a lot of moral and religious formulas...

Nothing is more instructive than the constituents of this ejection: - the old ways subtle and deep have known what you did not know - to this day)!

: that vice
Disease
Mental disturbance
Hyper-nervousness certain mental facilities

{Physiological symptoms of decadence are.}

You expect the artists among the decadents...

14 [225]

Suppose it fall off the reasons to have to make those metaphysical hypotheses set, you no longer want to educate govern, to get his type as the highest and first up:

set, we think about things as Chandala, so you might find the whole chain of experiences and conclusions, together again to those old was a prerequisite to make their hypotheses: I mean, you can find the "truth" - but that in the resolution of all authority, all respect all traditions, all moral prejudices - we consume our inherited morality remainder of this work...

what is now science (Wissenschaft) is an accurate barometer of the decline in moral and religious faith - we are resolved when we ended our "wisdom" are - we have used up all the positive forces of knowledge... This knowledge in itself is so faint: and what the "selfishness" is concerned, we are in a time of decadence not quite sure you want to our advantage: the drives are much too powerful to be of benefit would remain the guiding principle - the "altruism" living as being together and all kinds of feelings and states, is in this case a more serious illness: it is the Chandala conscience, a weakness that is associated with pleasure...

14 [226]

what creates a morality, a code, the deep instinct for the fact that only automatism makes possible perfection in life and work...

But now we have reached the opposite point, yes, we wanted to reach him - the most extreme consciousness that even looking through (Selbstdurchschauung) the people and history...

- so we are practically at the most distant from the perfection of being, doing and want: our desires, our will to self-knowledge is a symptom of an immense decadence... We strive for the opposite of what breeds strong, strong natures want-

- The understanding is an end...

That science is possible in this sense, as it is practiced today, is proof that not all argument examination elementary instincts, self-defense and protective instincts of life -

we do not collect, we waste the capitals (Capitalien) of the ancestors, even in the way that we recognize -

14 [227]

It has been driven by an arbitrary and accidental word in every respect, the words "pessimism" an abuse that slips like a contagion to themselves: they have overlooked the problem in which we live, we are -

It is not about who is right - the question is where we belong, whether to the condemned, the decline-structures... In this case we judge nihilistic.

It has been two schools of thought against each other, as if they had each other to argue about the truth: while they are only symptoms of both conditions, during their struggle (Kampf), the presence of a cardinal-life problem - and not a philosopher-proof problem. Where do we belong? - We are - - -

[15 = W II 6a. Spring 1888]

15 [1]

Critique of modern values.

The liberal institute
the altruism of morality.
the sociology.
Prostitution (die Prostitution)
the marriage
the criminal

15 [2]

The "rising" of life and the descending life: both formulate their top needs to value charts. How is it that the highest values, in which we believe all of you, - - -

15 [3]

In all cases, where would be a child of a crime: the chronically ill and neurasthenics third degree, where on the other hand, the sex drive at all to oppose a veto would only amount to wishful thinking (- this train has at such a botched even often an obnoxious excitability) is the to

make demand that the procreation is prevented. The society has such little urgent and basic requirements. Here satisfies not only the contempt, the social dishonor declaration as a means, a despicable weakness of character to hold in check: it should, regardless of status, rank and culture, with the most severe pecuniary penalties, possibly with the loss of "freedom" proceed (vorgehn), with clasps against such crimes. Putting a child into the world in which you yourself have no right to be, is worse than taking a life. Of syphilitics who makes a child, gives the reason for starting a chain of failed life, he creates an objection to life, he is a pessimist of the fact: it really is the value of life decreases again towards indefinite. -

15 [4]

Prostitution creates one does not, there are reasons to wish yourself that you cannot abolish it. Consequently - they should ennobling: - I hope you understand this result? What is it but that is something despicable? The fact that it was long despised. Just listen to it, to despise the whores: they will have no more reason to despise. Finally, it is everywhere in this matter is already better than us at: prostitution is all over the world a little innocent and naive. There are cultures of Asia, where she enjoys even high honors. ! The infamy is certainly not in the matter, it is only through the anti-nature of Christianity put into it that religion, which has even spotted the sex drive... La fille canaille (girl rabble) is a Christian specialty: Europe but is the ground of their growth is favorable, and the major European cities, the places where their superlative prospers... - problem: which conditions in the capital of the newly-German Empire superiority enter into the art of slum it the prostitute... a permit issue, but one is ashamed, German to respond?...

15 [5]

Criticism of philosophy.
To what extent the phenomenon of decadence is a philosophy: Socrates. Pyrrho.
The idiosyncrasy of the philosophers against the senses:
their "real world"
What is the fear of the senses and passion is...
The philosopher than moralist: they undermine the moral naturalism
Criticism the moral improvement.
of repentance
the Philosophy of compassion
The philosopher and the conviction.
How the true world became a fable.

Criticism of art.

Criticism of religion.

Religion.
Their origin.

The dangerous misunderstanding

On the history of the concept of God.
Paganism. Christianity.

The Christian ideal
The danger in Christianity.

15 [6]

1.

The eruption of Wagner's art: it is our last big event in the art. As it goes everywhere volcanically since! Very noisy especially: one day the ear has not as of old, to understand... You have to understand them almost to nothing more... Wagner remains poorly understood even before everything!. He is still a terra incognita. He prays for the time being. To understand him, too? The typical Wagnerian, a square in each subject being believed to Wagner also evident in a square... Wagner but Wagner was anything but square: Wagner was "Wagnerian." I was wondering whether in fact someone has been there, modern, morbid, and often crooked enough to be considered ready to apply to the problem of Wagner? Most in France: Ch. Baudelaire as well as the Goncourt brothers. The author of "Faustine" Some would certainly guess at Wagner... but lacked the music in the womb. - Did you understand that the musicians are not psychologists all together? Here, the non-want-know-one with them to trade, we say to the genius of their craft... they would not trust if they understood themselves... do not say nothing One of the concepts and the words valet: you want into the unconscious... It follows a little saddening: someone is either a musician: and then he sees the men not musicians (himself included) - but the music. Or maybe he is a psychologist: and then he probably does not understand enough and therefore the music nor the musicians gentlemen... This is the antinomy. And that's why there are about as good as Beethoven, Wagner the musician so far is mere posturing. -

2.

Fortunately, Wagner is only a fraction of musicians have been: the whole Wagner was anything other than a musician, and even more, nor its opposite. In it, the Germans have been given the most extraordinary spectacle and theatrical genius, it has been given. One understands nothing of Wagner, when we do not understand from this page. Whether Wagner was German with precisely these instincts?... But the opposite is obvious. The Germans get their big men than the exception and contrast themselves to their rule: Beethoven, Goethe, Bismarck, Wagner -- four of our last great men --: you can out of them together deduce in the strongest terms, which by reason of non-German, un-German, anti-German is...

3.

Wagner was so little musician that he talked about all the musical and certain laws, the style has ever offered in music to her from a kind of rhetoric, a means of expression, the gain, the suggestion to make the psychological and picturesque. Wagner's music, not from the 'look and massiveness of estimate, but as the music itself, is simply bad music, non-music: I have met no man who did not. The naive believe him to say something to honor, if they decree argument: Wagner had the dramatic style of music created. This "dramatic style" is, frankly speaking, the unemployment-style, style illegality, style, made a point of impotence: dramatic music, so understood, is just a synonym for the "worst of all possible music"... It does injustice Wagner if you want to make him a musician.

4.

Wagner's music as such is unbearable: you need the drama, for the redemption of this music. And then all at once you understand the magic that can be exercised with an almost elemental dissected and made art! Wagner has an almost eerie sense of everything in the elemental power of music: it must be called without exaggeration the greatest masters of hypnotization, even for our age of the chicken, and sorcerers. He moves, he looks, he strikes, he makes gestures: - it is understood... the females are already cold... Wagner never counted as a musician of musicians from some conscience: he wants to have an effect, he expects from the look of the theater... Nothing is contradictory as the monologic secret divinity of the music of Beethoven, the self-sounding solitude, the shame or the utterance of is... Wagner harmless, as Schiller was harmless, like all theater people are safe: sometimes he needs the faith of the listener, just such other listen to music - he makes them. It seems to us that he does: we monsters themselves are cheated... After work, we understand well enough that we are deceived: but what is a theater artist the "After work" on... He has a moment for themselves: Wagner persuaded necessarily. "There is nowhere outlaw counterpoint to Wagner" - thus say the behind. But why too! We are in the theater, and it is enough to believe that it gives him...

5.

The effect of Wagner's art is deep, it is especially difficult: why is that? Not at first, as indicated, at the music: music is not even thought this out, if you do not already overwhelmed by something else and, as freight would become. The other is the Wagnerian pathos, to which he has invented his music just added. It is the immense persuasiveness of this pathos, his Atheman hold be no-more-release will (Nicht-Mehr-loslassen wollen) an extreme sense, it is the appalling length of the pathos with which Wagner about our victory and triumph will always be - so that it at our end, nor even to his music speaks about... Whether you're a genius with such pathos? Or even be can?... It has sometimes genius of an artist under his ultimate freedom under the law, his divine lightness, frivolity understood in the most difficult. Could you say: "Wagner is difficult hundred weight: hence - no genius?" But maybe you have to do an injustice to the type of the light feet of God. - Another question to which there is a definite answer is obvious is this: if Wagner with just such a pathos German is? one German is? Never, never! Instead, an exception of exceptions...!

6.

The sensitivity of Wagner's German is not: so much the German is his kind of spirit and spirituality. I know very well why it German youths in an incomparable way to courage was well with him, in the midst of Wagner's depth, multiplicity, abundance, arbitrariness, uncertainty in the spiritual: so that they are at home yourself! You listen with delight, as the great symbols and enigmas of immense distance, according to their will with gentle thunder. You will not be displeased if it sometimes gray, cold and horrible little shaky but they are one and all related with the bad weather, the German weather... do not miss what we do! others miss: wit, fire, grace, and the major logic and the haughty spirituality; the halcyon fortune; the brilliant sky with its constellations and light shudder...

7.

The sensitivity of Wagner's does not belong in Germany: You meet them again under the closest relatives of Wagner, the French Romantics. The passion, as they understands Wagner's, at least the equivalent of "free thought and the Restless" to talk to Schiller, the German romantic sensibility. Schiller is just as German as Wagner Frenchman. His hero, his Rienzi, Tannhauser, Lohengrin, Tristan, Parsifal - which has blood in his body, no doubt - and certainly no German blood! ? And if they love, these heroes - they will love German girls... I doubt it: but even more I doubt if they would just love Wagnerian heroines: what is a poor people (Volk) and Paris, a preparation for all sorts of neurotic-hypnotic-erotic experiments psychologists! If you have probably already noticed that no one ever gave birth? - They cannot...!

8.

One day it will have very few words on how much Wagner owes France, how much he himself belongs to Paris. The ambition of the grand style of an artist - even the French is still on... And the great Wagner opera! And the race with Meyerbeer! And even with Meyerbeer's means! What is it German... Finally, we consider it crucial: what characterizes Wagner's artistic community? Histrionics of the in-scene-setting, the art of display (étalage), the will to action by the W sake of presenting the genius, imagination, imitation, representing, signifying, translucency: is the genre in any one German kind gift?... We have at this point we know too well! had been our weakness - and we want to make up for this weakness... no pride! But it is the genius of France...!

15 [7]

The romance

The naturalism

15 [8]

Progress. IV

That we are not mistaken! The time runs forward, - we want to believe that everything which is in it, runs forward... that the development is a forward-development... This is the evidence from which the most prudent to be seduced: but the nineteenth century is no progress against the sixteenth: and the German spirit of 1888, a step backward against the German spirit is from 1788... The "humanity" advance not, it exists not even... The overall aspect is a huge experimenter workshop, where some succeed, scattered through the ages and unspeakable failure where all order, logic, connection and commitment is missing... How could we fail to recognize that the advent of Christianity a decadent movement?... That the German Reformation is a recrudescence of Christian barbarism?... That the revolution's instinct for large organization, the ability of a society has destroyed... The man is no progress against the beast: the culture -

weakling is a monster compared to the Arabs and Corsicans, the Chinese is probably more prudent type, namely life better than the Europeans...

15 [9]

Jesus Dostoyevsky

I only know a psychologist who has lived in the world where Christianity is possible, where Christ can arise at any moment... This is Dostoyevsky. He has Christ guess: - and instinctively he is guarded mainly stayed this type are present with the vulgarity Renan... And in Paris it is believed that Renan suffers from too many finesses... But one can unsuccessful attack worse than if you made Christ, of a fool, was a man of genius makes? If you stand out (herauslügt) of Christ, which is the opposite of a heroic feeling, a hero?

15 [10]

What is tragic.

I have repeatedly put his finger on the great misunderstanding of Aristotle, when he was in two depressing thought to recognize emotions in terror and pity, the tragic emotions. Had it right, so the tragedy would be a lethal art that one would have to warn you before still somewhat socially harmful and objectionable. The art, or the great stimulant of life, a rush of life, a will to live, would be here in the service of a downward movement, almost as a servant of pessimism, harmful. (Because that by stimulation of these emotions from them "purged", as Aristotle seems to believe is simply not true) Something that excites terror or pity habitually disorganized, weakened, discouraged - and set Schopenhauer was right that you have to see the tragedy of the resignation that is, a gentle renunciation of happiness that is hoping to will to live, would be so hereby conceives an art in which art itself denies. Then tragedy meant a dissolution process, the instincts of life in the art instinct of self-destructive. Christianity, nihilism, tragic art, physiological decadence: the holding themself to the hands, which would at the same hour to obesity, which drives forward against each other - down tragedy... would be a symptom of decadence!.

One can refute this theory in the cold-blooded manner, namely by virtue of the dynamometer measures the effect of tragic emotion. And you get as a result of what can only psychologically deny the absolute last one systematize mendacity -: that the tragedy is a tonic. If Schopenhauer understood here not wanted, if he puts the whole tragic state of depression as if it the Greeks (- to his chagrin not "resigned"...) made it clear they would not have been on the level of ideology: as the parti pris (bias), logic of the system, the systematize counterfeiting is: one of those terrible false mints Sch<openhauer> which gradually corrupted his whole psychology has (he, the genius, the art itself, the morale, the pagan religion, the beauty has the knowledge and misunderstood everything about arbitrary and violent

Aristotle

Aristotle wanted to know the tragedy as a purgative regarded with pity and terror - as a useful discharge of two excessively accumulated morbid emotions...

The other emotions affect tonic: but only two depressive emotions - and these are therefore particularly pernicious and unhealthy - pity and terror should be also done according to

Aristotle, through tragedy as through a purgative from the people: the tragedy by these dangerous conditions in excess excited redeemed, the people of it - makes it better. The tragedy as a cure against the pity.

15 [11]

Today they are the only musician who makes music to me after my own heart: you reasonably come to all I have for today's music on your mind?

The taste of the music of Wagner compromised. I say this as someone who looks, - I have compromised myself.

15 [12]

For a critique of Wagner.

Wagner's music is anti-Goethean

In fact, Goethe is missing in the German music, as he is missing in German politics. By contrast, how much Schiller, talked more accurately how much Thekla is in Beethoven!

Worthy people (Biedermännerei) much, much appointing:

Wagner has no ideas, just as V. Hugo: but he knows a character in place of a thought to us terrorizing the masses - - -

I seek the causes of extreme fatigue, which Wagner's art brings with it

the changing appearance (Optik):

the physiological resistance:

Breath

Course

the constant exaggeration:

behind the tyrannical intention:

irritation of the nerves and morbid

the centers of terrorist funds:

its time–sense (Zeit-Sinn)

15 [13]

A preface

I am lucky and had the honor's even with, after all the millennia of error and confusion, have found their way back to, which leads to a Yes and a No.

I teach the No everything that makes you weak - what exhausted.

I teach the Yes to all that strengthens, that stores up power, which the pride - - -

It has neither the one nor the other previously taught: you have virtue, selflessness, compassion, self-denial have been taught in life... These are all values of the exhausted

A long reflection on the physiology of exhaustion forced me to question how far the judgments were entered exhausted in the world of values.

My result was as surprising as possible, even for me who was in some strange world already at home, I found all the top value judgments, all the men have become to mankind, at least tame become humanity can be traced back exhausted on the judgments.

I have to teach only necessary that the crime that celibacy, the disease consequences of exhaustion are...

Among the most holy name I pulled out the destructive tendencies, has been called God what weakens, teaches weakness, infects weakness... I found that the "good man" is a self-affirmation form of decadence.

The virtue of the Schopenhauer still taught, that it has the highest, the only and the foundation of all virtues is: just realized that compassion more dangerous than any vice. The selection in the species, their cleaning waste from crossing principle - that was previously virtue par excellence...

The race is spoiled - not by their vices, but their ignorance: it is corrupt because it is the depletion of non-exhaustion as understood: the physiological confusion is the cause of all evil has instinct was induced by the weary, its best it and lose the focus... Down fall - negate life - that should be rising as well, as the transfiguration, are perceived as deification

Virtue is our big mistake.

Problem: how did the weary to make the law of value?

Put another way: how did the power to which are the latest... Know the story? How is the animal instinct of man to stand on your head?...

I wish practice the term "progress" and I fear that I have to the modern ideas necessary to slap his face (- my consolation is that they have no faces, but only larvae...

One should amputate diseased limbs: first moral society.

A correction the instincts: their secession from the ignorance

I despise those who require it by the society (Gesellschaft) that they will be safe against their perpetrator. That's not far enough. The society is a body in which no member may be ill, if he does not want to ever run the risk: a diseased limb, the spoils must be amputated, I'll call the amputate types of society in the name...

It is the fate cherish: the fate that says to the weak: why go to...

It has God called that one repugnant to the doom, - that one was spoiled rotten and humanity... One should bear the name of God is not useless...

We have almost all psychological concepts on which the previous history of psychology - what is the philosophy! - depended abrogated

We deny that there will (not to speak of "free will")

we deny consciousness, as a unit and asset

we deny that is thought (:because we lack that which thinks, and similarly, what is meant

we deny that exists between the idea a real causality as they believe the logic

My handwriting is opposed to all types of natural decadence: I've thought through the phenomena of nihilism at the most comprehensive
i.e. a born destroyer - - -

15 [14]

Forgive me! That's all the old game of 1830. Wagner believed in love, like all romantics of this great and undisciplined decade. What was left of it? This senseless idolatry of love, and, incidentally, also of debauchery and the crime itself - how wrong it seems to us today! As used above all as obsolete! We have become stricter, harder, more impatient with such vulgar psychology, which is believed even more so "idealistic" - we are cynical, even against this hypocrisy and romance of the "beautiful feeling" -

15 [15]

One has only retarded (or back left) in order to still believe in Wagner's problems! Not to speak of Wagner's wives!

That's all sickly people, with all his vaunted muscle... Have you noticed that no bears ever a child?... It's cannot... And if there is an exception, which takes Wagner to make an exception credible?... you know - - at this point only the old story Wagner has corrected...

Or do you think of the Wagnerian hero? all this impossible, as he has put them on the scene and set to music? With muscles and nerves from before the beginning of tomorrow? heroic and at the same time - nervous ! Every physiologist says, that's wrong!

Of course - he has thus the old and the young women put aside: the loves such heroes - the likes maybe even the impossible...

At least that loves the blond saints, the type of Parsifal - Everything in which it preexistent gives delicate sensuality... How much curiosity inspired but such a case! How much concession allows it to women... Short Beaumarchais made his gift to the Cherubim, Wagner - Parsifal... it's the wiser -

15 [16]

Wagner as model.
Wagner as threat.
Wagner and the Jews
Wagner's "wife": he knows only the hysterical woman. Why here, the illusion is more impossible?
Wagner and the dramatic form
Wagner's relation to France - "European"
Wagner's relation to Christianity and culture:
- the romantics and the Nihilist -
typical transformation, with the eventual return to normal Christianity.

15 [17]

Christianity...
absolute certainty of no...

I do not Wagner's Parsifal, another reason forgives, you know. This is a question of fairness - and if you want the ranking. It belongs here, we heard there, depending.

Who can give me in its relation to Christianity is ambiguous today, I will give not only the last two fingers of my hands. Here there is only one righteousness: an absolute no, no one will and the deed... Who can show me something is it refuted, something of greater value to all feelings so final directed than Christianity? Have discerned in him the seduction as seduction, in him the great danger, the way to nothingness, which knew how to give a path to divinity - to have recognized these eternal values as a slanderer-value - what else our pride, our award two millennia?...

15 [18]

Philosopher

Ernst.

* *

And all great seriousness - it is not already own illness? And a first uglification?
The sense of the ugly awakened at the same time, where the gravity wakes, it deformed the things already, if you take them seriously...
You take the woman seriously, how ugly is the most beautiful woman... soon!

* *

It's hard to stay serious here. In the midst of these problems will not be the undertaker... The virtue in its particularity sign has in her body that you have to be dyspeptic, to still get to maintain their dignity.

* *

Laughter - this is about, if not the smartest, yet the wisest answer to such questions...

15 [19]

Christianity

It has been increasingly attacked Christianity on the wrong way and not merely timid. As long as you do not the morality of Christianity as a capital crime against life experiences, his defenders have good game. The question of mere "truth" of Christianity, whether in regard to the existence of his God, or the history of its creation-legend, not to speak of the Christian astronomy and natural science - is a very trivial matter, as long as the value question of Christian morality is not affected. Good for the morale of Christianity something or is it a desecration and disgrace in spite of all the sanctity of seduction? There are hiding places of all kinds for the problem of the truth can and the most faithful finally make use of the logic of the unbelievers in order to create a right to affirm certain things as irrefutable - that is, as beyond the means of refuting (- this trick is called today, "Kant's criticism" -

15 [20]

To the plan.

1. The true and the apparent world.

2. The philosopher as types of decadence
3. The religion as expression of decadence
4. The morality as expression of decadence.
5. The counter-movements (Gegenbewegungen): why they are inferior.
6. Where is our modern world, in the exhaustion or the emergence? - Their multiplicity and unrest caused by the highest form of becoming conscious
7. The will to power: consciousness of the will to live...
8. The healing art of the future.
8:600
56

_____
40
70 pages

To 1) "true and apparent world"
1) such a juxtaposition degraded the "apparent world"
2) another thought: it would not be necessary, so that the apparent world would be degraded.

15 [21]

Chastity.

VII

In the case of Indian priests not only to all priests one end rancor against the sensibility is to be considered (- namely the fact they agree. Take it as a personal enemy of sensuality) the essential point is that only an extreme rigor in this respect the foundation of all order, they have created, upholds the concept of caste, the distance of the box, the purity of the box...

They require the marriage, with all strictness, they are, like the Chinese, at the opposite end of European laxity: - they consider it a religious duty, having a son, they make the personal salvation in the hereafter depends on that one has a son. You cannot put enough value on such an attitude, one that has a hundred degrees more dignified and more serious attitude, as for example, Christianity. In the latter comes to marriage as coitus considered and no further - as a concession to human weakness and as all this (Latin: pis aller) of fornication.

5 [22]

This worst of all possible bad music, with this from cycle to cycle forward adventurous restlessness and formlessness, which will mean passion and is in fact the lowest level of aesthetic brutalization, I have no mercy: here we must make an end.

15 [23]

Renaissance and Reformation

What proves the Renaissance? That the realm of the "individual" can only be short. The waste is too large, it lacks the ability to collect himself, to capitalization, and the exhaustion follows on the heels. There are times when all squandered, is where the power itself is squandered, with which it collects, capitalization, riches heaped on riches... Even the opponents of such movements are forced into an absurd power-wasting, they are soon exhausted or not spent, dreary.

We have originated in the Reformation, a wild and plebeian counterpart to Renaissance Italy, related drives, only had that they dress up in backward, mean remaining north religiously - there was the concept of the higher life of the religious life are not replaced.

Even with the Reformation, the individual wants to be free, "every man his own priest" is only one formula of libertinage. In truth, one word was enough - "evangelical freedom" - and all the instincts, had reason to remain in secret, broke out like wild dogs, the most brutal needs all at once got the courage to be, everything seemed justified... They tended to be understand what freedom had meant, basically, you closed your eyes in front of him... but that one closed his eyes and moistened her lips with enthusiastic speeches did not prevent that the hands accessed where something was to take root, that the belly of the God of "free gospel" was that all revenge and envy cravings in insatiable fury satisfied... This took a while, then came the fatigue, just as they had come to the south of Europe, and here again a common type of fatigue, a general mere in service (servitium)... It was the indecent century Germany...

15 [24]

A comparison of the Indian Code, the Christian cannot be avoided, there is no better means to the immaturity and dilettantism in the whole Christian tentative lead to heart.

15 [25]

IX

If it has been one magazine (einmagazinirt) speak through practice in a whole series of generations the moral - that is, the fineness, the caution, bravery, fairness - that exudes the collective force of these accumulated virtue out even in the sphere where the righteousness of the most rare, in the intellectual sphere.

In particular, consciousness expresses a discomfort from the organism: it should be trying something new, it is not enough deal for it, there is toil, tension, over-stimulation - all this is just becoming conscious... The genius is sitting in the instinct and the quality also. It is just perfect, if you act instinctively. Also considered morally, all thought that runs aware that a mere tentative, usually the opposite of morality. The academic honesty is always posted, if the thinker begins to see reason argument: they do the test, you put the wisest men on the gold scale, by making them talk morality...

This can be proved that every thought that runs conscious will also be a much lower degree of morality, than thinking of it, so far it by his instincts will be conducted.

Nothing is rarer among philosophers as intellectual honesty: perhaps they are saying the opposite, perhaps they believe it themselves, but brings all their craft there with them, that they only allow certain truths, and they know what evidence they have, they know almost because as a philosopher, that it has no such "truths" are at one. As such, the moral truths. But the belief in

morality is not a proof of morality: there are cases - and the case of the philosopher belongs here, where such a belief is a simple immorality (Unmoralität) is.

15 [26]

Today, when housed in the vineyard of the German mind the Rhinoxera

15 [27]

to their bosom the youth learned today the science of drinking milk, professors and other senior nurses

15 [28]

It has taken at all times "beautiful feelings" for arguments that the "superior breasts" for the bellows of the Godhead (Gottheit), the conviction as a "criterion of truth," the need of the opponent as a question mark to wisdom, this falsehood, forgery goes through the whole history of philosophy. The respectable, but billed only sparse skeptic is nowhere an instinct of intellectual honesty. Kant did not last in all innocence these thinkers-corruption with the term "practical reason" sought to prescientific: he invented specifically for this one reason, in which cases you do not reason to worry about: namely, when the wants of the heart when morality, when the duty of speaking

15 [29]

Decadence X

Two types of morality are not to be confused: a morality with the struggles of the healthy remaining instinct against the incipient decadence - and formulates a different moral decadence with these same themselves, and justifies himself down leads... The former maintains stoic, hard to be tyrannical - Stoicism itself was such a stumbling block morality - the other is enthusiastic, sentimental, full of secrets, they have the women and the "beautiful feelings" for themselves.

15 [30]

Decadence

"The salvation of all guilt."

One speaks of the "profound injustice" of the social pact: as if the fact that this under favorable, those born under adverse conditions, from the outset was an injustice, or even already that this born with these qualities, the one with those is. On the part of the most sincere among these enemies of society is decreed: "we ourselves are with all of our poor, sick, criminal characteristics, we admit only the inevitable consequences of a secular oppression of the weak by the strong ", they push their characters to the prevailing stands in his conscience. And it threatens

to be angry, you cursed, one is virtuous indignation - last, you do not want for nothing a bad person, one have become scoundrel (canaille)... This attitude, an invention of our decades means that, so far as I hear, even pessimism, and although pessimism of indignation. Here the claim is made to judge the story, to strip them of their fatality, a liability behind it, the guilty finding in it. Because that's what it is: you need to blame. The underprivileged, the decadents of any kind are in revolt over the need and sacrifice in order not to remove themselves to their thirst for destruction (which would in itself perhaps the reason for it). Necessary, they have a semblance of law, that is, a theory on which to them the fact of its existence, its so-and-so-ness to any one scapegoat shift can. This scapegoat may be God - resentment not lacking in Russia in such atheists - or the social order, or the education and teaching, or the Jews, or the making or any got off well (Gutweggekommene) of any kind, "It is a crime under born to be favorable conditions: for so it has disinherited the other, pushed aside, for vice, even to work damn "..." What can I for being miserable! But someone must have something for you, otherwise it would be unbearable "... In short, the pessimism of indignation! invents responsibilities to get a pleasant feeling to create - the revenge... "Sweeter than honey," are called already by old Homer. -

2.

That such a theory, not understanding, wants to say contempt is that makes the piece of Christianity, that all of us is still in his blood: so that we are tolerant of things, just because they can smell from afar some Christian... The socialists appeal to the Christian instincts, which is still their finest wisdom from Christianity... we are forth to the superstitious notion of "soul", accustomed to the "immortal soul", the soul-monad which is actually quite different when at home and just happened to be in this or if those circumstances, the "underground", as it has fallen, "flesh" has become: that its essence but without prejudice to, let alone caused would be. The social, familial, historical relationships are only opportunities for the soul, embarrassment, perhaps, in any event it is not their work. With this idea, the individual is made transcendent, it must settle down upon them an unreasonable importance. In fact, only Christianity has challenged the individual to a judge of anything and everything to rise, the megalomania is he almost made obligatory: it has indeed eternal rights to all things temporal and conditional assert! What state! What society! What historical laws! What physiology! Here speaks of becoming an afterlife, a changeless in all the history here speaks something immortal, something divine, a soul! Another Christian no less crazy notion has far deeper into the flesh trait of modernity: the concept of the equality of souls before God. In him the prototype of all theories is the same rights given: we have been taught to stammer when humanity first set of religious equality, it has subsequently made it a moral from it: and what wonder that the man ends up taking him seriously, it practically to take! wants to say politically, democratically, socialistic, indignation and pessimistic...

Wherever responsibilities are sought, it is the instinct of revenge have been sought since. This instinct of revenge was in so much over the millennia humanity Lord, that the whole of metaphysics, psychology, history, imagination, above all, the morale has been signed with him. So far only the man has thought so far he has dragged the bacillus of revenge into things. He has God made himself so sick, he has brought to life at all its innocence, namely the fact that he every so-and-so be attributed to will (So-und-So-sein auf Willen), to intentions, to acts of responsibility. The whole doctrine of the will, this fatal forgery in the previous psychology was invented essentially for the purpose of revenge. It was the social usefulness of the punishment as enshrined this concept has its dignity, its power, its truth. The author of the older psychology -

the psychology of will - you have to look into the stands, which were in the hands of the criminal law, in advance of the priests at the head of the oldest communities: they wanted to create a right to take revenge - or they wanted God to create a right to vengeance. For this purpose, man was "free" meant, and for this purpose could each act as intended, had to be the origin of every action as a conscious thought of lying. But in these records, the old psychology is conserver. - Today, when Europe seems to have occurred in the reverse movement, where we Halcyon especially with all the concepts of guilt and penalty term from the world retire again, remove, obliterate look where our utmost seriousness is out, psychology, morality, history, nature, social institutions and sanctions, God to cleanse itself of this dirt - in whom we have to see our natural antagonists? It is in those apostles of revenge and resentment in those indignation pessimists par excellence, which make a mission of it, its dirt under the name of "outrage" to sanctify... We others, we are the desire to regain his innocence want the missionaries thought to be a cleaner, that no one has given man his qualities, neither God, nor society, nor his parents and ancestors, nor he himself, - that no blame is on him... There is a being who could be blamed that somebody's there, that someone is so and so, that someone under these circumstances, is born in this environment. - It is a great refreshment, that lacks such a being... We are not the result of an eternal purpose, a will, one desire: to us is not made the attempt, an "ideal of perfection," or an "ideal of happiness" or an "ideal of virtue" to achieve - we are no more the mistake of God, before he himself would be afraid (- known, begins with what thoughts the old testament). It lacks any place, any purpose, at any point in our being where we are, our so-and-so-be could pass. Above all, no one could be it: you cannot measure the whole set, to compare or even deny. Why not? - For five reasons, even modest intelligence all together accessible: for example, because there is nothing other than the whole. - And I repeat, this is a great refreshment, therein lies the innocence of all existence.

15 [31]

XI

Fundamental insight into the nature of decadence:
what has hitherto been regarded as the causes, the consequences.
This changes the whole perspective of moral problems.
Vices:
Luxury:
Crime:
disease itself:
: the whole moral struggle against vice, luxury, etc. appear as naïveté, as superfluous...
: there is no "improvement" - against the remorse
The decadence itself is nothing, what would have to fight. it is absolutely necessary, and every time, and people own what to fight with all my strength, that is the introduction of the contagion to the healthy parts of the organism.
Does one do that? It does the opposite.
That's why efforts are part of humanity
How to behave in this biological reason to question previous highest values ?
1) The philosophy
of religion
the morality

art
etc. <German: usw.>
the cure: the example, militarism, of Napoleon, who saw in his natural enemy of civilization...

15 [32]
<Translator's note this is all format in two columns in German>

The question of decadence: to understand phenomena which belong to each other and have their common hearth
Anarchism

Female emancipation
Acceptance of the defensive forces
Disease, epidemics, etc.
Predominance of resentment
pessimism of indignation-
compassion with all sufferers
the compassion
The lack of inhibition apparatus
Vice, corruption (criticism of the senses, the passions)
the uglification
the increase of ugliness (Beauty as developed
the "tolerance"
the skepticism, the "objectivity"
Preponderance of the feelings of weakness
the pessimists (physiologically decadents
the resolution instincts
liberal institutions
Talent to represent several persons
Hypocrisy, acting:
the weakening of the person
the "in vain", the "futility"
of nihilism.
excessive irritability of the emancipation of woman
hyperirritability the
"music"
of the "Artist"
of the "novelist"
Need of stimulus funds
Luxury as - - -
the necessity of narcotics, alcohol and debauchery in music (including book)
the tyranny of the milieu

15 [33]

The philosophies.
The religions.
Moralities.
Sterility, celibacy (hatred of the senses: for example, Schopenhauer

15 [34]

The philosophies of pessimism:
physiologically decadents
e.g. Baudelaire
Schopenhauer
Leopardi: sexual aberrations at the beginning,
impotence at times as a result

15 [35]

you made the unworthy attempt at Wagner and Schopenhauer types to see the mentally-disturbed person: an incomparably more essential insight would be gained, the type of decadence, which both represent to practice scientifically.

15 [36]

The current Germany, working with the exertion of all powers and is an overload and early age at his normal consequences, will repay itself in 2 generations with a deep degeneration -appearance... In the meantime we observe only the increasing inspiration of development and mop (Verpöbelung) of taste - always vulgar need of recreation: the later years will find the pathological needs in the foreground, the increase in stimulus funds, the alcohol and opiates music.

15 [37]

XII

Féré p. 89
the inability to continue to work

Result of excessive work under inadequate nutrition, especially a more profound and lasting exhaustion, which brings the next generation of morbid phenomena to light
we are also aware of a hereditary revision: main reason for the degeneration a race - so it is increasingly unable to productive efforts
The laziness than inability to sustain effort, the degeneration of our own. Such individuals not only food, but special stimulants need to boost their declining vitality, want to receive leave through the work of others. Help yourself to the list or the violence. (i.e. the one-time effort)

Three-quarters of degenerates are from poverty, half are unemployed. But the poverty is already a consequence of the inability to work, typical of the idleness of degenerates...

- The one-time effort: symptom.

Laziness, poverty, crime, parasitism,

Classes are increasingly the needs and desire, without increasing the means to satisfy them.

With the obligator lessons we exhausted the reserves of a race.

Criminality which there is greatest where the depletion is greatest, i.e. where the nonsensical worked in the sphere of trade and industry

Revision, fatigue, stimuli approximate -necessity (vice), increasing the irritability and weakness (so that they are explosive)

The larger missed, the degenerates, and impotent of any kind have a kind of instinct for each other: it grows from the anti-social nature
(because their parents were unable to adapt to societies (Gesellschaften))
they are looking for the insane as
in neuropathic families there is a degenerative selection (Goethe "Elective Affinities")
the sex of the vice and the crime is born antisocial - even the servant-creature (an easy work and relate well-being) anti-social elements prepares (whores, thieves, criminals of all kinds)
The trunk and the debauchery increase degeneration
Propagation of disease by slowing the diet
Neurosis, psychosis, and recrudescence of criminality

The inability to struggle (Kampf): that is degeneration

"We must abolish the fight
the combatants first! "

The murder and suicide are related and follow one another in the relation of age and the seasons

Pessimism and suicide go together

Need of excitement and stimulation:

Luxury - one of the first steps of decadence. The irritation makes the weakness...

The degenerates feel an attraction of a regime that is harmful to them, which speeds the passage of degeneration (the anemic patients, the hysterics, the diabetics who dystrophy (Dystrophyker))

15 [38]

And, amidst this decadence, the wars for the "fatherland" to this ridiculous afterbirth of patriotism, which, from husbandry for economic reasons, in a hundred years, will be a comedy...

This obliteration of best men more prudent men by the war -

15 [39]

XIII

The well has turned out that does good to my heart, carved from wood which is tough, tender and fragrant, - where even the nose, still a joy - this book is dedicated.
he likes what is good for him
be pleased to hear of something, where the measure of wholesome is exceeded
he divines the remedies for partial injuries, illnesses as great stimulants he has his life
he sees his chance to exploit bad
he is stronger, by the misfortunes that threaten to destroy him
Instinctively, he collects from everything he sees, hears, experiences, in favor of his main thing - he follows a from elected principle, - he lets fall by much
he reacts with the slowness which long caution and deliberate pride have bred, - he checks the stimulus where it comes from, where he wants, he does not submit
he is always in his company if he associates with books, people or landscapes: he honors, as he chooses, as he admits, when he trusts...

15 [40]

That the civilization of the physiological decline of a race is moved to.

The farmer eaten by the big cities: an unnatural over-stimulation of the head and the senses. The demands on their nervous systems are too large, scrofula, tuberculosis, nervous diseases, each new stimulus medium only increases the rapid disappearance of the weak: the epidemics snatch away the weak...

The unproductive

The sloth is peculiar to the weak nerves, the hysterical, the melancholia, the epileptics, criminals

15 [41]

Nature is not immoral if its without pity for the degenerates: the growth of the physiological and moral evil in the human race is reversed the result of a morbid and unnatural morality
the sensitivity of most people is morbid and unnatural
what is it that mankind is corrupt in moral and physiological relationship?

The body perishes when an organ altered is...
one cannot attribute the right of altruism on the physiology
nor the right to assistance, for equality of the loose: these are all degenerates and premiums for the underprivileged.

There is no solidarity in a society where there are barren, unproductive and destructive elements that will have way more than they are degenerate descendants

15 [42]

"Improvement"

XIV

That is allowed for pious purposes the lie, which belongs to the theory of all priesthoods, - how far it belongs to their practice, should be the subject of this investigation.

But the philosophers, when they with priestly intentions behind the line of people intend to use their hands, have now also a right to lie done deal: Plato ahead. On the grandest is developed by the typical double-Aryan philosophers of the Vedanta: two systems, contradictory in all main points, but for educational purposes is peeling off, filling, in addition. The lie of the one is to create a condition in which the other truth ever hear is...

How far is the white lie of the priests and the philosophers? - Here we must ask, what requirements they have for instruction, dogmas which they invent need to do enough about these requirements?

First, they have the power, authority, have the absolute credibility on their side

Second, they need the whole course of nature in their hands, so that everything that the individual meets, as conditioned by their law appears

Third, they must also have a wider sphere, whose control is beyond the gaze of their subjects: the punitive measures of the hereafter, the "after-the-death" - how cheap the means to know for salvation the way

You have to remove the concept of natural history: but as they are intelligent and thoughtful people, so they can affect a lot of promise, of course, as conditioned by prayer or by strict observance of their law...

similarly, a lot of things they can prescribe that are perfectly reasonable - except that they may not call the experience, empiricism as the source of this wisdom, but a revelation, or the result of "the hardest penance"

the holy lie thus refers on principle: the purpose of the act (- seems the natural purpose of reason is made invisible, of a moral purpose, a fulfilling of the law, as one purpose God’s divine duty. : the result of the action (- the natural result is interpreted as supernatural, and to act safely, it uncontrollable other supernatural effects are promised.

In this way a concept of is good and evil created the entirely divorced from the concept of nature "useful," "harmful," life-promoting, "changing life" appears - he can, so far one else life is conceived and even directly hostile to the natural notion of good and evil

in this way is finally created the famous "conscience": an inner voice that for every action does not measure the worth of the action to its consequences, but in terms of the purpose and intent of this conformity with the "Law"

The holy lie has thus a rewarding and punishing God invented that accurately recognizes the code of the priests and sends them exactly as his mouthpieces and agents in the world

one beyond life, in which the big criminal machine is only intended effect - to this end the "immortality of the soul "

the conscience of man, as the awareness that it is good and evil - that God Himself speaks here, if it correctly (anräth) conformity to the rule of priestly

the moral as denial of all natural history, as a reduction of all that happens on a morally - contingent events, the moral effect (i.e. the penalty and reward idea) as the world penetrating, the only God, as creator of all changes

the truth as given, as revealed, as coincident with the teachings of the priest as a condition of all salvation and happiness in this life and that

In summa: what is the moral improvement paid?

Unhinging of the reason, reduction of all motives to fear and hope (punishment and reward)
Dependence of a priestly guardianship, a form of alien accuracy, which makes the claim to express a divine will
the implantation of a "conscience" which is a false knowledge substitutes for the test and the test : as if it were already there, what to do and to what would be - a kind of castration of the searching and forward-striving spirit
: in summa, the worst mutilation of the people you imagine, allegedly as the "good man"
In practice, the whole reason, the whole inheritance of intelligence, subtlety, caution, which is the requirement of priestly canons, afterwards arbitrarily reduced to a mere mechanics reduce the conformity to the law is already the target, as the ultimate goal - life has no more problems - the whole world-conception is tainted with the idea of criminal...

life itself is, with respect to the priestly life as the ne plus ultra of perfection present, re-thought in a defamation and defilement of life...
the term (Begriff) "God" represents a departure from life, is a critique, even a contempt of life...
the truth is rethought as the priestly lie, the pursuit of truth as a study of scripture, as a means of becoming a theologian...

15 [43]

The seduction of humanity under the guise of sacred intention
the criminal use, which has so far been driven by the word "truth"
I have to tell a terrible and fateful history, the longest history of crime, the most unfortunate seduction, the most deliberate poisoning, which actually black have been denounced event of mankind, under the spell of the deepest instincts of life and questioned...
P<riest>: they confuse cause and effect
P<riest>: they confuse the rest as a strength and peace as fainting

If you believe that it would be possible on cause and effect spread to some error, so that you feel the effect as a cause? It seems impossible, but under the seduction of morality has succeeded...

It has at all times by the priest, the decay of a race, a people, as punishment for his vices, for his infidelity and libertinism, is shown similarly, illness, disease, mental illness has presented as consequences of alienation from the faith,
vice versa has been one long life and happiness of posterity as payment for the
And piety and family law-fulfillment in view

today we say the opposite: the efficiency of a man is his "righteousness," the result of long and happy marriages, the expression of a rational choice to pair the ends - this can be summed forces... an expression of happiness of ancestors
Vice, crime, morbidity, insanity, and the libertine are spiritual, consequences of decadence, the same symptoms - they are therefore incurable...

The piety of the family guarantees as little a happy and healthy offspring, that it is precisely among the most pious, hereditary most pious families in modern Europe, the mental disorders that melancholy is hereditary... It is the expression of a suffering and oppressed type, the piety so necessary to have to endure the life of our Christian pietism are not from pleasure...

15 [44]

The reversal of the order of priority:
The pious counterfeiters, the priests are among us Chandala:

-- they take up the position of the charlatan, the quack, the counterfeiter, the magician: we believe it will-spoiler, for the large and vindictive slanderer of life, for the rebels among the underprivileged

* *

In contrast, the Chandala is on top of formerly: first, the blasphemer, the immoralist, the permissive any kind, the artists, the Jews, the musicians - basically all disreputable classes of people -
- we have to be honest elevated thoughts, even more, we determine the honor on earth, the "nobility"...
- we are all now the advocate of life -
- we immoralists are today the strongest power: the other great powers need us... we construe the world in our image -
We have used the concept (Begriff) Chandala on the priest, beyond teachers and adherent to them, the Christian society transfer, also included, which is the same origin, the pessimists, nihilists, compassion, romantic, criminal, vicious, - the whole sphere, where the term "God" as the Savior is imaginary...

* *

We are proud to be a liar does not need to be more, not slanderers, not a suspect in the life...

NB. Even if we prove ourselves to God, we'd
know not to believe.
(NB. Selbst wenn man uns Gott beweise, wir würden ihn
nicht zu glauben wissen).

15 [45]

For a critique of the Manu Code (Manu-Gesetzbuchs). -

XV

The whole book is based on the sacred lie:

- it is the welfare of mankind, which has inspired this whole system? this kind of man, which the interested by any action and believed, was interested or they do not enforce this system?

- to improve the human race - where such a plan is inspired? Where the term is taken the better?

- we find a kind man, the priest, who feels as standard, as the head, as the highest expression of the type of man: by itself it takes the concept of "better things"

- they believe in their superiority, they want them, in fact, the cause of the holy lie is the will to power...

* * *

Up the rule: to this end the reign of terms, which begin in the priesthood, a non plus ultra of power
the power of the lie in understanding the fact that they are not physically, militarily, has...
lies as a supplement of power - a new concept of "truth"

* *

It is wrong when there unconscious and naive development requires a kind of self-deception... The fanatics are not the inventors of such sophisticated systems of oppression...

Here are the most cold-blooded deliberation worked, the same kind of mind, as they had a Plato, as he made his "state" devised

"You must want the means, if you want the goal" - about all these politicians, legislators were clear insight in the

* *

We have the classic pattern as specifically Aryan: we may therefore make the best equipped and most prudent way man responsible for the most fundamental lie that has ever been made ... One has the imitation, almost everywhere: the Aryan influence has corrupted all the world...

15 [46]

That is something some believed - - -

XVI

The error and ignorance are fatal.

The claim that the truth was there and that there was an end to the ignorance and error, is one of the greatest temptations, which there.

Set, it is believed, is the will to test, research, care, temptation, paralyzed: he may himself as blasphemous, namely as doubts apply to the truth...

The "truth" is thus doom full as the error and ignorance, because it prevents the forces that are working with those on the education and knowledge.

The effect of laziness is now taking sides with the "truth";

- "Think of a necessity, is a misery!"

similarly, the order, the rule, the happiness of possession, the pride of wisdom - the vanity in summary

- it is easier to obey than to consider... it is flattering to think "I have the truth" to see around them just as dark...

- above all: it calms, it gives confidence, it makes life easier - it is "improved" the character, the extent it reduces mistrust...

"The peace of the soul," "peace of conscience" all inventions that are possible only under the condition that the truth there is...

"By their fruits ye shall know them"... The "truth" is truth, because it makes people better...

... The process continues: all good, all the success of the "truth" to put on Canto's...

This is proof of the power, the happiness, contentment, prosperity of the community and individuals are now as a result of the belief in morality understood...

- the reversal (Umkehrung): the bad success is the lack of faith derive -

15 [47]

The priest morale

The men's morale

The Chandala-morality
The middle class morality (the "herd morality")

Philosophers
Learned professions
Artist
Statesmen

15 [48]

What is the counterfeiting of morality?

XVII

They pretends to somewhat know, namely what is good and evil.
That is to say, want to know what man is there, his goal, to know his destiny.
That is, to know that man is a goal, a determination was -

15 [49]

The victory over the "truth".
What is backward: the primacy of the immoral about the moral values.
This is to prove: 1) the moral values themselves are not "morally"
a) neither by origin
b) nor the means to power, with which they are interspersed

15 [50]

Kant, a concept machine, full 18th or older century, with a basement of malice and a theologian - - -

15 [51]

Not the victory of science is what distinguishes our 19th century, but rather the victory of scientific method over science

15 [52]

Will to truth.

XVIII

Martyr

everything is based on reverence, requires to be combated by the assailants, some daring, reckless, even shameless attitude... it is now considering that mankind has made sacred for millennia only errors as truths that they themselves any criticism of them stigmatized as a sign of

bad attitude, we must admit with regret, that a good number immoralities was necessary for the initiative to attack, wants to say to the reason to give... That this immoralists have themselves always been played as a "martyr of the truth" should be forgiven them, the truth is that not the instinct for truth, but the resolution, the sacrilegious skepticism, the pleasure of the adventure of the drive was, from which they denies - In any other case they are personal rancor, they into the area of problems do, - they are fighting against problems in order to keep to the law of persons - above all, it is the vengeance which is scientifically become available, - the revenge of the oppressed, such that by the ruling were truths pushed aside and even suppressed...

The truth will say that scientific methodology has been recorded by such beneficiary and the divined in its a tool of struggle –

a weapon of destruction... In order to bring their opposition to honor, they needed the rest an apparatus on the nature of those who attacked them –

they hang up (affichirten) the term "truth" quite as important as their opponents - they were fanatics, to say the least in the attitude, because no other attitude was taken seriously. Other than that the persecution, the passion and uncertainty of the persecuted - the hatred grew and consequently removed the requirement to remain on the ground of science. They wanted one last shaky on just such an absurd way, are right, as their opponents... The word "conviction", "belief", the pride of martyrdom - these are the worst states for all the knowledge. Opponents of the truths you last the whole subjective manner in order to decide about truth, namely, attitudes, victims, heroic resolutions, by itself (acceptirt), - that is, the domination of the anti-scientific method extended.
- As a martyr, they compromised their own act -

15 [53]

The two most abominable figments of the 18th Century

the subject creates the world that concerns us something -

reason creates the society in which - - -

the two fatal farces, the revolution and the Kantian philosophy, the practice of revolutionary reason and the revolution of the "practical" reason

nature denies dualist morality | of Kant

alleged that a term knowledge in place to take nature as creator, design, build wants the hatred of becoming, to the careful consideration of becoming
is common to all morality and the revolution:

15 [54]

The will to truth.
The philosopher as problem.
The priests: the invention of morality.
The victory over the "truth" (the old "truths" symptoms of decadence)
The concept and scope of decadence.

15 [55]

Around (Um) cheap to think of morality, we need two zoological terms put in its place: taming the beast and breeding of a particular type.

The priest pretended at all times that they "improve"... But we want others to laugh when a tamer were to speak of his "reformed" animals. - Taming the beast is achieved in most cases by damage to the beast: and the man is no better person differ moralizing, but only a weakened, a thoroughly messed-extended and man. But he is less harmful...

15 [56]

the struggle against the brutal instincts is different than the struggle against the morbid instincts : it may even be a way to be on the Lord brutality, ill to make
: the psychological treatment in addition to Christianity, often runs out of a cattle a sick and consequently to make tame beast

the struggle against raw and desolate natures must be a struggle by means which act on them: the superstitious means are irreplaceable and indispensable...

15 [57]

- these to himself, that only "truth" is told presume, would that you had the truth, but if it only means that one says what one is true, then there are cases where it is important, is the same, so to speak that one other also is true: that to him seems

Once we own the moral absolute and, for example the prohibition of lying in the religious sense, so is the whole history of morality, like that of the politics, worthlessness. We live by lies and false mints (Falschmünzereien) - the ruling classes have always lied...

15 [58]

Chapter: the will to truth

the psychological confusion:

the desire for faith - confused with the "will to truth" (e.g. of Carlyle)

but as is the desire for infidelity been confused with the "will to truth" (- a necessity to get rid of a belief, a hundred reasons to get right against any "believer")
what inspired the skeptics ? the hatred against the dogmatists - or a peace-need, a tiredness like Pyrrho

- the advantages which were expected from the truth, were the advantages of belief in it - in itself that is indeed the truth could be quite embarrassing, harmful, fatal -

one has the "truths" only fought back when they promised advantages from the victory of freedom... as the ruling powers
the methodology of truth is not been found from motives of truth, but from motives of power, of superiority want to be-
which proves the truth? with the feeling of increased power ("a certainty-faith") - the utility - with the indispensability - briefly advantages namely conditions, whatever the truth be designed should, in order to be accepted by us

But that's a prejudice, a sign that it is not about truth is...
meaning as the "will to truth" in Goncourt's? among naturalists ? Critique of "objectivity"
why recognize? Why not rather be fool?...
what you wanted was always the belief - and not the truth...
The belief is opposite central created as the methodology of research -: he closes himself from the latter -

15 [59]

The idea of "real world" or "God" as absolutely un-sensuous (unsinnlich), spiritual, kind, a distress measure in relation to when the counter-instincts are more powerful...

the moderation and humanity reached is shown exactly in the humanization of the gods: the Greeks of the most time in front of himself had no fear, but rather were lucky to themselves, their gods approached to all their emotions -...

The spiritualization the God-idea (Gottes-Idee) is so far from having an advance to mean: it feels quite warm to the touch this with Goethe - such as the evaporation of God in spirit and virtue to be a cruder level is felt...

15 [60]

If anything our humanization, a real actual progress means, so it is that we no excessive contrasts, opposites do not need any more...

we may love the sense we have them in every degree spiritualized and made artistic

we have a right to all things, the worst so far discredited were

15 [61]

A. In the same measure, which now appears even more necessary to Christianity, man is still desolate and fatal...
B. In others, as is considered not necessary, but extremely harmful acts, but as alluring and seductive, because the morbid character of entire layers, all types corresponds to the current M... they give to their inclinations, by Christian aspiring - the decadents of all kinds -
one has here to distinguish strictly between A and B. In case A, Christianity is a cure, at least one subduing medium (- it is ill may make: what can be useful to break the rudeness and crudeness)
In Case B, it is a symptom of the disease itself, increasingly the decadence, where it affects one corroborirenden receive the treatment system, here it is the sick-instinct against that which is beneficial to him –

15 [62]

The party of earnest, worthy, thoughtful

: and opposite of the desert, messy, unpredictable beast

: a mere problem of the brute-tamer:

- where the tamer must be hard, and terribly frightened for his inspiring beast

all the essential requirements must be provided with a brutal clarity that is thousands of times exaggerated

: the fulfillment of the claim itself must be presented in a coarsening that excites awe e.g. desensualization by the Brahmins.

* * *

The struggle (Kampf) with the rabble and the beast: reaching a certain restraint and order, the chasm between them cleansed and reborn, and the rest are open so terrible as possible...

this gap increases the self-esteem, faith in what is represented by them, at the higher castes

therefore, the Chandala. The contempt and their abundance is perfectly psychologically correct power, namely, a hundred times too exaggerated to be at all refilled (nachgefühlt)

* * *

In the struggle with the beast is sick-making (Krank-machen) is often the only way too weak to make. And exactly how to defend themselves against the Brahmins, the Chandala (by making them sick), they also condemn the insurgents and criminals of all kinds of weaknesses (- this is the meaning of penance, etc.)

15 [63]

Expected in the large, in our present humanity is a vast quantity of humanity reached. That this is not felt in general, is itself a proof of this: we are for the small calamities have become so sensitive that we do what is achieved unfairly overlooked.

: here is settle that it gives a lot of decadence: and that seen with these eyes, our world and miserably poor must look like. But these eyes have seen the same thing at all times...

1) a degree of over-stimulation of the moral self-perception
2) the quantum of bitterness and gloom, which carries with it the pessimism in the judging

: both together has the opposite idea, that it bad with our morality, is helped to obesity.

The fact of the credits, the world trade, transportation, - a tremendous mild trust in the people is expressed in it... also contributes to

3) the separation of science from moral and religious purposes, a very good sign, but that is usually misunderstood.

I try on my way a justification of history

15 [64]

Morality is a useful error, clearly, in terms of the largest unprejudiced and its promoters, one deemed necessary lie.

15 [65]

What I wish to make clear all its power:

a) that there is no greater mistake than when taming with weakening confused
: what you have done...
The domestication, as I understand it, a means of storing up enormous power of humanity, so that the gender continuing to build (fortbauen) on the work of their ancestors - not just outwardly, but inwardly, organically growing out of them, the stronger...
b) that there is an extraordinary risk, if you believe that humanity as a whole would continue would grow (fortwüchse) and stronger when individuals limp, just be average...
Humanity is an abstraction: the goal of domestication can in individual cases, only the greater to be human (- the untamed is weak, vegetarianism, fickle...

15 [66]

that the corrupter Parisian novelists now smell of incense, it makes my nose is not fragrant: mysticism and Catholic holy facial wrinkles are just one form of sensuality more

15 [67]

What am I warn you: the decadence instincts not the humanity to be confused
: the definition and necessary to the driving means decadence of civilization, not with the culture to be confused
: the libertinage, the principle of "laisser aller" inconsistent with the will to power to be confused (- it is the opposite principal)

15 [68]

The two major tentative that have been made to overcome the 18th century:
Napoleon, by the man, the soldiers and the great struggle for power again awoke – conscripted Europe as a political entity
Goethe, when he imagines a European culture, the full legacy of the already achieved makes humanity.

15 [69]

The German culture of this century brought mistrust -
in the music lacks the full, redeeming and binding element of Goethe
The Austrians have remained German only through their music

15 [70]

We are all a little suspicious of
those ecstatic and extreme conditions, "access to the truth with hands" in which one imagines -

15 [71]

As the virtue comes to power

The priests - and with them the half-priests, the philosophers - have at all times, a lesson called truth, their educational impact was beneficial or charitable seemed - the "improved". They are similar to a naïve healer and miracle man of the people who, because he has tried a poison as a remedy, deny it, that the same is a poison... "By their fruits ye shall know them" - namely, our "truths", that's reasoning to the priesthood today. They even have fatally wasted their perspicacity enough there to give the "proof of power" (or "from the fruit") take precedence, yes to the decision on all forms of evidence. "What is good must be good, which is good, cannot lie" - that they close inexorably - "which bears good fruit, which must therefore be true: there is no other criterion of truth"...

However, if the "make-better" argument is valid, must be regarded as making the worse - refutation. It shows the error so as error, that one checks the lives of those who represent it: a misstep, a vice refuted... The most indecent kind of opposition that is from behind and below, the dog-kind, similarly, never died out: the priest if they are psychologists, have never found anything more interesting than to smell the secrets of their opponents. - This alone makes its appearance in the world-knowledge - so that they prove their Christianity that they are looking at the "world" for dirt. Progress in the first world, with the "geniuses" you remember how every time has been fought against Germany in Goethe (: Klopstock and Herder went (giengen) herein a "good example" before - cannot sort of article)

15 [72]

1.

One must be very immoral to carry the act to make moral... The means of the moralists, the most terrible means which have ever been handled, and whoever the courage does not have the immorality of the act, then good for everything else, he is not suited to the moralists.

2.

Morality is a menagerie, and their assumption that iron rods may be more useful than liberty, even for the captured, and their other condition that there are tamer who are not afraid of terrible means, - know the red-hot to handle. This terrible species, which takes up the fight with the wild beast called themselves "priests".

15 [73]

The man, imprisoned in an iron cage of errors, a caricature of people become sick, miserable, malevolent against himself, full of hatred for the drives to life, full of suspicion against all that is beautiful and happy in life, a walking misery: this artificial, arbitrary, retroactive abortion, which the priests have drawn from their soil, the "sinners": how we will achieve it, this phenomenon despite all justified?

15 [74]

To refute the means of priests and religious, is only this: to show that their errors have ceased beneficial to be - that they do more harm, just that their own "proof of power" no longer holds the lurch...

15 [75]

Niebuhr: "The moral of modern estimable, compared against the Greeks, is extraordinary".
"Are you feeling not so easily that nothing makes a painful impression, as if a great mind is deprived of his wings and a virtuoso in anything less widely investigated, renounced by the higher?" (With reference to Wilhelm Meister)

15 [76]

Preface.

This book is only a few, - the freed people, where nothing is forbidden: we have recovered step by step, the right to all that is forbidden.

Must trust in exchange for his instincts against the mistrust and suspicion; the proof of the reach of power and self-confidence to give it that "one has forgotten how to fear" is that one loves and respects his mind - in his nonsense yet - a little zany, a little God, no gloom ling, no owl, no slow-worm...

15 [77]

Nothing that is true of the, what was formerly known as true:

that what we as unholy, forbidden, contemptuously, was formerly denied fatally - all these flowers are now growing at the lovely paths of truth

All this old morality does not concern us more, there is no term in it, which earned more respect. We survived it, - we no longer are gross and naive enough to leave lying around in this way, we need to... Like saying, we are too virtuous to...

And if truth in the old sense only because "truth" was because the old morality told them yes, was allowed to say yes: it follows that we no longer have extra formerly of truth... Our criterion of truth is certainly not the morality: we refute an assertion so that we can prove to be dependent on the moral, as inspired by noble feelings.

15 [78]

The concept 'strong and weak man " reduced to the fact that is inherited in the first case, a lot of power - it is a sum: in the other little -

- lack of inheritance, the inherited fragmentation

the weakness can be a beginning be-phenomenon: "very little", or end-phenomenon: "no more" (die Schwäche kann ein Anfangs-Phänomen sein: „noch

wenig“; oder ein End-Phänomen: „nicht mehr“)

Approach the point where a large force is where spending power is: - the mass, as the sum of the weak reacts, slowly...

,defends itself against many things, for which it is too weak... of which they may have no benefit

,creates, not, is not progress...

This is against the theory that denies the strong individual and says, "does the mass"

It is the difference, as between separate sexes: it may 4, 5 generations between the active and are the mass... a chronological difference...

15 [79]

NB NB. The values of the weak are at the top (obenan), because the strong have taken them to this guide...

15 [80]

Acquired, not inherited exhaustion
inadequate nutrition, often out of ignorance about nutrition, for example, when scholars
the erotic practice: the curse primarily the youth of France, the Paris ahead: which of the lyceums already botched and soiled in the world occurs - and again by the chain of contemptible inclinations free himself, to himself ironically and disdainfully - galley slaves, with all refinement and

: incidentally, in most cases already a symptom of racial and family decadence, like all hyper-irritability, similarly, as the contagion of the milieu -: to be determined also by the environment belongs to the decadence -

Of alcoholism, not instinct, but the habit, the mindless imitation, the cowardly or vain adaptation of a dominant régime: - Which benefit is a Jew among Germans! how much bluntness as flaxen head, such as blue eye, and the lack of esprit in face, word, attitude, the lazy stretch (Sichstrecken), the German recreational necessities, which comes not from overwork, but from the anti-irritation and overstimulation by alcoholics...

15 [81]

The simplicity is that the reasons for pessimism, says thus: while it is just to prove...

15 [82]

The lack of philology: it constantly confused with the explanation of the text - and what a "declaration"!

15 [83]

Women, fallen considerably, from old stamp, with the temperament of a cow, which even hurt a little accident: but they call it their "trust in God." - You do not notice anything that their "faith in God" but the expression of their strong and secure overall condition (Gesammtverfassung) is - one formulate, not a cause...

15 [84]

The fact is that "I am so sad", but the problem "I do not know what that means to"... "The old time fairy tale" "An old sinner," a Christian would say: in the other case, in Heine's case, it has "done the Lorelei."

15 [85]

The "inner world" and her famous "inner sense".
The inner sense confound the effect for the cause
the "cause" is projected, after the effect has taken place: basic fact of the "inner experience".

15 [86]

The Goncourt found campagnardisé Flaubert, too healthy, too robust for them - they realize that his talent for it coarsened...
What must be for the talent Heine have coarsened... why the hate...
About the hatred of Novalis to Goethe –

15 [87]

Note that the delicate natures in their dislikes coarsen, the strong in their aversions dilute, pamper different sickness (verkränkeln), - for example, Goethe against Kleist, against Hölderlin

15 [88]

The typical decadents who necessarily feel comfortable in their corruptions of style, so take a higher taste in demand and the others want to apply a law, the Goncourt, the Richard Wagner are distinguished from the decadents with a bad conscience, the rebellious decadents -

15 [89]

The ignorance in physiological - the Christian no nervous system - and the contempt and the arbitrary looking away want-from the demands of the body, from the discovery of the body, the condition that it says the higher nature of man is under, - that the soul necessary to good may come - the principal reduction of total area-feelings (aller Gesammt-Gefühle) of the body on moral values, and the disease itself thought due to the morality, such as punishment or as a trial or as a salvation-state in which man is more perfect than he it could be in health (- the thought of Pascal), make oneself ill-possibly the voluntary

15 [90]

The phenomenalism of the "inner world"

the chronological revolution, so that the cause later in consciousness occurs when the effect.

we have learned, that the pain is projected to a location of the body without a registered office have

we have learned, that the sensation that one sets naively as a result of the outside world, but through the inner world is conditioned: that every actual action of the outer world always unconsciously runs... The play outside world that we are aware, is posthumous to the effect that practiced on the outside of us is projected subsequently as their "cause"...

In the phenomenalism of the "inner world" we reverse the chronology of cause and effect.

The basic fact of the "inner experience" is that the cause is imagery after the effect has been...

The same is true of the sequence of ideas... we seek the cause of a thought before us is still conscious, and then enters the first reason, then the result into the consciousness...

All our dreams is the interpretation of total area-feelings on the possible causes: so that a state can only be realized when it invented the causality chain has entered the consciousness... the whole "inner experience" is based on the search that a stimulation of the nerve-centers is a cause and presented is - and that only the found cause to consciousness occurs: this cause is utterly inadequate to the real cause - it is a key to due to the former "inner experience" - that of memory. The memory receives but also the habits of the old interpretation, i.e. their erroneous causation... it has that "inner experience" to carry with them nor the consequences of all former wrong causal fictions

Our "outside world" as we see every moment projection is added and bound indissolubly to the old error of reason: we put it out with the schematicism of the "thing"
so little of the pain in a particular case merely represents the individual case, rather a long experience about the consequences of certain injuries, counting the errors in the estimation of these effects

The "inner experience" enters us into consciousness only after they has found a language that the individual understands... that is a translation of a condition in his better-known states -

"Understand" that is just naive: to express something new in the language of something old, familiar

e.g. "I am bad" - such a sentence is a large and late neutrality of the observer in advance -: the naive person always says that and that makes me feel bad is - he will be bad being clear only when it receives a reason, to find himself badly...

I call that the lack of philology: a text can be read as text, without a quantitative interpretation in between, is the latest form of "inner experience" - perhaps a barely possible...

15 [91]

The causes of error are as much in the good will of the people than the bad -: he hides in a thousand cases, the reality is he faking it in order not to suffer in his good will

God such as a driver of human destiny: or the interpretation of his small fortune, and as is whether all of the salvation of souls sent and thought - this lack of "philology" of a finer intellect must be regarded as unclean and counterfeiting, is averaging less than the inspiration of good will made ...

The good will, the "noble sentiments", the "high states" are in their means just such counterfeiters and fraudsters as the selfish and morally rejected these emotions, like love, hate, revenge.

* * *

The errors are what humanity has to pay the most expensive: and, counting the great, there are the errors of "good will" that they have harmed the most deeply. The madness that makes you happy is more destructive than the one who directly dire consequences: the latter makes sharpens, suspicious, cleans the reason - it lulls the former...
the beautiful feelings, the "sublime flashes" include, physiologically speaking, under the narcotic agents: their abuse has exactly the same sequence as the abuse of another opium - the nervousness...

15 [92]

Criticism of the subjective value of feelings.

Conscience formerly they closed: the conscience rejects this act: hence this reprehensible act. Actually rejects the conscience an act, because the same has long been discarded. It speaks to just: it creates no value.

What to discard certain formerly to certain acts, was not the conscience, but the insight (or prejudice) for its impact...

The approval of conscience, the good feeling of "peace with itself" is of the same rank as the desire of an artist in his work - it does not prove anything... The complacency is no more a measure of value for what they refers to as their lack of a counter-argument against the value of a thing. We do not know nearly enough to measure the worth of our actions can be: to all that we lack the ability to objectively stand this: even if we reject an action, we are not judges, but party...

The noble flashes, acts as a companion to, nothing to prove their worth: an artist can bring the highest pathos of the state, a misery to the world. One should rather say that these flashes are seductive: they attract our attention, from our force of the criticism of the caution of the suspicion that we have a stupidity... do they make us stupid -

15 [93]

Formerly we have those conditions and consequences of physiological exhaustion, because they are rich in sudden, terrible, inexplicable and incalculable, are taken as more important than the health conditions and their consequences. People feared: we sat here one more to the world. One has to sleep and dream, you have the shadow, the night, the natural fear blamed for the emergence of second worlds: first of all one should consider the physiological symptoms of exhaustion suggest. The ancient religions actually disciplining all the pious to a state of exhaustion, where he experienced such things must... It was believed to have occurred in a higher order, where everything stopped, to be known. - The appearance of a higher power...

15 [94]

see the first big brown book

life can be for one thing - great effect. But you can for much of his life: together with the emotions and particularly to their satisfaction. Whether it's the pity or anger or revenge - that life is set it changes nothing on worth. How many lives are sacrificed for the pretty little woman - and even, what is worse, their health. If you have the temperament, one instinctively chooses the dangerous things: for example, the adventures of the speculation to a philosopher, or the immorality if one is virtuous. The kind of person wants risked nothing, risked the other wants. Otherwise we are despisers of life? On the contrary, we instinctively seek a potentiated life, the life in danger... so, I repeat, we do not want to be more virtuous than the other. Pascal, for example wanted risked nothing and remained Christian: this was perhaps more virtuous. - You always sacrifice...

15 [95]

"Great thoughts come from the heart." - But that one should not believe Vauvenargues, etc. etc.

15 [96]

The best modern opera, the opera is my friend Henry Köselitz, the only one that is free from W-Germany: an Neu-composition the "Matrimonio Segreto." The second best opera is Bizet's Carmen - which is almost free of it, and the third best Wagner's Meistersinger: a masterpiece of dilettantism in music. Attempt at a revaluation of values.

15 [97]

What you did not know before, a regression is not possible. But all moralists, priests and people are looking to bring back to a previous scheme and to develop virtues in them that have formerly been virtues. Even the politicians are not devoid of them, - especially the conservatives. You can get a development inhibit and induce inhibition by itself a degeneration and destruction - more cannot.

The whole romance of the ideal is wrong is that they hold back are possible. Actually make the Romantics before a pathological form of decadence: they are very far ahead, very late and utterly barren... The desire for formerly self is a testimony to a deep dislike and futurelessness (Zukunftslosigkeit)

So the regressive tendencies prove the contrary, that it is very late, too late, that one is old...

15 [98]

A clever little boy will look ironic if you ask him: do you want to be virtuous? But he opens his eyes, if you ask him you want to be stronger than your mates

How to become a stronger
decide slowly and tenaciously hold on to what has been decided. Everything else follows.

The suddenness and the variables: the two types of the weak. Not to be confused with them, feel the distance - at times!

Beware the good-natured! Dealing with them slack

Each deal is good for the military and the weapons that you have the instincts to be practiced.

The whole ingenuity is his willpower to the test... Here is distinctive see, not in knowledge, ingenuity, wit...

One must learn to command, at times - as well as obey.

It must be modesty, stroke learns in modesty: that is distinguished honor, where one is modest...
also with confidence - excel, honor...

What is lost in the worst? His modesty, given its very own needs no ear to have, being confused, take the low, the delicacy of the ear forfeit for his instincts, - this lack of deference to be avenged by any type of loss, health, wellbeing, pride, joy, freedom, strength, courage, friendship. It was later forgiven this lack of selfishness never outlaw: it is taken as an objection, as doubts about a real ego...

15 [99]

Wagner has placed music in noisy medical histories (Krankheitsgeschichten), all interesting cases, all very modern types of degeneration, we are the very reason of course. There is nothing of the current physicians and physiologists studied better than the hysterical-hypnotic type of Wagnerian heroine: Wagner is here connoisseur, he is true to nature in it until the repulsive - his music is mainly a psychological and physiological analysis of diseased states - they would as such still retain its value, even if quite a taste [- - -] and not more than music in its place (erschölle). That the love of D <Germanic – maybe?> this primal force of Teutonic efficiency and understanding to rave about one of the humorous signs of psychological culture of the Germans - we others are at W music in the hospital and, I repeat, very interested... The morbidity is not wanted in Wagner not accidental, not the exception - it is the essence of his art, his instincts, his "unconscious," it is their innocence: the sensitivity, the tempo of the emotion has everything on their part, the realm of [-] is of tremendous breadth

Senta, Elsa, Isolde, Brünnhilde, Kundry: a similar gallery of illness - how instinctively Wagner sees the woman as a sick woman, the otherwise naturally fallen Eve gives of the M means: - Wagner cannot help her a twenty minute to give long attitude, which would provide infallible because we like the creature under psychiatric supervision. Is against the heroes of Wagner's objections, first, that they all together a morbid taste - they love loud women, which they would be contrary... They love loud infertile women - all these "heroines" are not sure a child to make - the exception is interesting enough: in order to help to a child, the Wagner legend has inflicted violence - and perhaps not only the legend: according to Wagner's physiology is the only one responsible body for incestuous (Blutschande) child... even Brünnhilde - - -

14 [100]
<Translator – formatted like a table of contents>

The will to power.
attempt
a revaluation of all values.

First book.
The decline in value.

Criticism of big words
the selfless man

Second book.
Why on earth came to power values decline.
"Heroic"
"Compassion"
from the "peace of mind"

Third book.
Modernity
as the ambiguity of values.
of the martyrs.
Modesty (as they lost...)

Fourth book.
The value of the future
(as expressed a stronger type of man)
:the first being must...

15 [101]

Picture of decadence: its symptoms.
Overgrowth of the higher values with these symptoms.
Philosophy as decadence.
Morality as decadence.
Religion as decadence.
Art as decadence.
Politics than decadence

15 [102]

I.
The value of decline (Die Niedergangs-Werthe)

II.
The counter movement and its fate.

III.
Problem of modernity.

IV.
The great midday (Mittag).

15 [103]

affaiblit comme la meditation feraient of excessive evacuations (Tissot, de la santé des gens de lettres, p. 43) 1784

under the influence of difficult calculations decreases the sensitivity, similarly, the voluntary contracts; greatly reduces the amount of the limbs themselves.

15 [104]

What is the spiritualization of the desirability of any kind has to: it is a classic example of the satura Menippea of Petronius. One should read the same hand in hand with a church father and one wonders where the cleaner air is blowing... This is nothing that could not get an old priest in despair by immorality and lascivious wantonness

15 [105]

NB NB the doctrine of the environment one of decadence theory, but invaded and became master in the physiology

15 [106]

The theory of the milieu, today the Parisian theory par excellence, is itself evidence of a fatal disgregation of personality: if the environment starts to form and it corresponds to the facts of the understanding the foreground talent than mere observation their environment to be able, as is can be harvested over time, even when collected, heaped, - the future is over... The moment to eat, what he produces - and, alas, he remains still hungry...

15 [107]

In summa: the heroism is not selfishness - because you go because of it... Often the use of force caused by the accident of time, in which the great man falls: and this brings the superstitions with them, as if the expression of these time would be... but the same force could masquerade as many other forms, and between him and the time always remains the difference that the "public opinion" the instinct of the herd, i.e. the weak worship, is accustomed to and that he is the strong, the strong is...

15 [108]

The faithful are aware, thanks to the infinite Christianity and therefore conclude that its author was a personage of the first rank... This conclusion is wrong, but it is the typical end of the worshiper. Looked upon objectively, would be possible, firstly, that they were wrong about the value of what they owe to Christianity: beliefs prove nothing for that of which one believes in religion rather they justify even a suspicion about it...It would be possible that the second indebtedness of Christianity wants, not likely be attributed to its author, but just the finished structure, the whole of the Church from him. The term "author" is so ambiguous that it can mean even the mere occasional cause of a movement: it has increased the figure of the founder, in proportion as the church grew, just but this look of reverence permits the conclusion that sometime this founder what something very insecure and unidentified - at the beginning... Just think, with what freedom Paul deals with the personnel issue Jesus, almost juggled away - Someone has died, one has seen after his death, someone who has been handed over by the Jews to death... A mere "motive": the music he then makes this... A zero in the beginning -

5 [109]

The men's morale
the priest morale
the Chandala-morality
(The servants' morale)

The herd animal morality
The moral decadence
The peoples of morality

15 [110]

Altruism

So that Christianity has emphasized the doctrine of selflessness and love in the foreground, it certainly has not yet scheduled for genus-interest superior (höherwertig) than the individual interest. His real historical impact, the fate of the effect is reversed just increase the selfishness of individual selfishness to the extreme (- to the extreme of individual immortality.) The individual was taken by Christianity, so important to set it so absolutely that one could not sacrifice: but the genus is only through human sacrifice... Before God, all the "souls" the same: but that's just the most dangerous of all possible valuations! Substituting the same individual, one represents the genus in question, one favoring a practice, which is tantamount to the ruin of the genre: Christianity is a principle (Gegenprincip) against the selection. If the degeneracy and the sick ("the Christ") will have as much value as the healthy ("the heath"), or even more, according to Pascal's opinion about illness and health, it is the natural course of development of crossed and the unnaturalness made to the law... This universal love is everything in practice, the preference for suffering, underprivileged, degenerates: it actually the force that responsibility, the high duty, to sacrifice people has brought down and weakened. It was, according to the scheme of Christian value tempo, just left, to sacrifice himself: but this remnant of human sacrifice, which conceded that Christianity and even counseled, has, from the standpoint of the community-from breeding,

do not make sense. It is indifferent to the prosperity of the genre, whether any individual to sacrifice himself (- whether in monastic and ascetic manner or by means of crosses, stakes and creators Otten, as "martyrs" of error), the genre needs the downfall of failure, weak, degenerates: but it just turned to Christianity, as observing violence, yet they increased those in itself so powerful instinct of the weak, to spare himself, to get to keep one another. What is the "virtue" what "human kindness" in Christianity, if not precisely this reciprocity of conservation, this solidarity of the weak, the prevention of the selection? What is the Christian altruism, selfishness, if not the masses of the weak, who guesses that if all care for each other, each individual will receive the longest?... If such an attitude is not extreme as an immorality as a crime feels alive, belongs to the sick gang and he himself whose instincts... The true love of mankind requires the victim to the best of the genre - it is hard, it is full of self-overcoming because it requires human sacrifice. And this pseudo-humanity which Christianity is, wants to impose just that no one will be sacrificed...

15 [111]

On the effect of Wagner's music

A music that you cannot breathe in rhythm, is unhealthy. When the music comes along with a serene divinity and certainty, our muscles are celebrating a festival - we are stronger, it is permissible to measure this growth of power even. How come that Wagner's music depotentiates (depotenzirt) me, giving me a physiological impatience aroused, which manifested itself most recently in a gentle sweat? After one, maximum two acts by Wagner I run it. - We firmly believe that all art, which has the physiology to be, a refuted... The music of Wagner's art can be refuted physiologically...

15 [112]

Critique of the modern soul.
The three centuries.

15 [113]

The good man. Or, the hemiplegia of virtue. - For every strong man and nature is at heart kind love and hate, gratitude and revenge, anger and kindness, do Yes and No-do each other. It is good to get the price that we know to be evil, you are angry because they knew how to be otherwise well. Where now those ideological and unnatural disease, which rejects this duality - which teaches as the higher existence, to be only one side of things? Where did the hemiplegia of virtue, the invention of the good people? The request asks that the man on those instincts different crosses (verschneidet) with which he can be an enemy can harm may be angry, can demand (heischen) revenge... This then unnaturalness meets those dualistic conception of a merely good and one evil simply being (God, spirit, man), in the former all positive, all negative forces in the latter, intentions, conditions sum up. - Such a valuing way believes himself to be "idealistic", it has no doubt set one of the highest desirability at conception "of the good" to have. If it goes to its peak, it thinks of a state where everything is abrogated and evil are left where in

truth the only good character. They considers it so not even certain that the antithesis of good and evil are interdependent and, conversely, will disappear the latter and the former should remain, the one has a right to be, the other does not should be there... What more there anyway? - -

It has reduction to at all times and, particularly to the Christian era a lot of trouble to the people on this half-page capability, to "the good": today there is no lack of religious miseducated and weakened, that this intention with the "humanization" generally, or with the "will of God" or the "salvation of the soul" coincide. This is provided as a basic requirement that the man does no wrong, that he bad under any circumstances, wants to harm... As a way to apply: the intersection of all the possibilities for hostility, the public display of all the instincts of resentment, "peace of mind" as chronic disease.

This mindset is bred with a certain type of person goes out of those absurd assumption: it takes the good and evil as realities that are not in line (not as a complementary value terms, what would be the truth), it advises the to take a side of good, it requires that the good over evil renounced until the last root and reluctant - they actually deny that the life that has all his instincts in both the yes and the no. Not that they understood this: dreams vice versa thereof, for wholeness, for unity, the strength of life back: it thinks it is a condition of salvation, when finally one's own internal anarchy, unrest between two opposing value drives put an end is. - Perhaps gave there are no dangerous ideology, no greater mischief in psychological than this will to do good: they pulled the nastiest type of the unfree people great, the bigots, it was taught only as a bigot is one on the right path to divinity, only a hypocrite-change is a divine change...

- And yet even here, life is right - the life that knows not to separate the Yes on No -, what good is it to keep up with all the war powers for evil, not harm, do not want to be No! you will be war! one cannot help! The good man who has renounced the evil fraught, as it seems desirable, those with hemiplegia of virtue, not quite hear, to make war, to have enemies, to say No, No to do. The Christian, for example hate the "sin"... And what it is not all "sin"! Just by that belief in a moral conflict between good and evil from the world odious to him, is from everlasting to-fighting became overcrowded. "The Good" sees themself surrounded as the evil, and under the constant onslaught of evil, they refined his eye, he discovered, among all his writing and costumes still evil - and it ends as it is logical that the nature of evil, for the people corrupt the goodness to be understood as grace (that is, as humanly impossible). - In summary: it denies life, he realizes how good the condemned as the highest value of life... This was his ideology of good and evil are counted to him as refuted. But you cannot refute a disease... And he conceives a different life!...

15 [114]

The typical self-creations. Or the eight main issues

1) If you want to have multiple or single.
2) If you want to be happier or more indifferent to happiness and unhappiness.
3) if you want to be contented with them or demanding and relentless?
4) if you soft, yielding, wants to be human, or "inhuman".
5) if you want to be smarter or more ruthless.
6) if you want to achieve a goal or avoiding all enemies (- as does, for example, the philosopher, the one goal in each line, an angle, a prison, a stupidity smells...)
7) if you want to be respected or feared? Or despised!
8) if you want to be a tyrant or seducer or shepherd or herd?

15 [115]

What is noble?

That one has to constantly represent. That you are looking for situations in which one has consistently gestures necessary. That one leaves happiness of large numbers: happiness than peace of the soul, virtue, comfort (Anglo-angelic commercialization (Krämerthum) à la Spencer). That one looks instinctively for the heavy responsibilities. That one knows how to make enemies everywhere, even in the worst case itself. That one of the big number is not by words but by actions consistently contradicted.

15 [116]

The warlike and the peaceful

Are you a person who has the instincts of the war at all? And in this case would have a second question: you're a warrior or a resistance attack warrior by instinct?

- The rest of the people, everything that is not warlike instinct of want, peace, harmony will want "freedom," want "equal rights" -: these are just names and levels for one and the same.

- Go there, where it is not necessary to defend themselves. Such people are unhappy with it when they are compelled to resist

- Create conditions where there is no more war at all.

- Classify the worst case, submit, obey. Still perform better than war. For example, it advises the Christian instinct.

In the native warriors, there is something in the nature of such weapons, in the choice of the states in the training of each property: the "weapon" in the first type, which develops in the second best defense.

The unarmed, the unreinforced: aids and virtues which they have needed to bear it, - to frustrate yourself.

15 [117]

From the asceticism of the strong.

The purpose of this asceticism, which is only a passage-training, not a goal: to make themselves free of the old emotional impulses of traditional values. Go step by step to get his way "beyond good and evil."

First stage: atrocities withstand
atrocities do

Second stage, the heavier:

Wretchedness endure
Wretchedness do:

included as a preliminary exercise: ridicule will make fools of themselves.

- The challenge and hold contempt by a (unerrathbares) smile from on high, yet the distance

- a number of crimes that degrade take upon themself, or example theft of money to provide their balance to the test
do nothing for a while, talking, strive for, not what excites fear or contempt, which puts the decent and virtuous not necessarily in a state of war, - which does not exclude...
represent the opposite of what you (and better still, not just the reverse, but merely an otherness: the latter is heavier)
- go on each rope, dancing at every opportunity: its genius in the feet get
- temporarily deny its goals through its means - even slander
- represent one for every time a character who hides it, that you have five or six other
- be afraid of the five worst things not of cowardice, the bad reputation of the truck, the lie, the woman -

15 [118]

Proverbs one Hyperboreans.

We are Hyperboreans, we know well enough how we live apart. "Neither the water nor on land you can find the way to the Hyperboreans': Pindar has known all of us.

Beyond the North, the ice, beyond death - our life! our luck!...

Great things require that one of them is silent or talking big: big, that means cynically and with innocence.

Even the most courageous of us has the courage rarely to what he actually - do...

One recovers in his wild nature at its best unnatural, - of his spirituality...

How? Man is only a mistake of God? or God merely a mistake of man?

We mistrust all systematizers, we go to them out of the way. The will to system is, for us thinkers at least, something that is compromised, a form of immorality.

The woman, the eternal feminine: a purely imaginary value, but believes the man.

The man who created the woman - resulting in yet? From a rib of his God, his "ideal"...

You hold the woman for deep - why? Because you never when you come to the bottom. But the woman has no reason: it's the barrel of the Danaides. The woman is not even flat.

He who laughs best who laughs last well.

"To live alone one must be a beast or a god" - says Aristotle. We prove that one must be both...

Idleness is the beginning of all philosophy. Consequently - philosophy is a vice?

How little is to happiness! The sound of a bagpipe... Without music, life would be a mistake.

That one's own acts committed against cowardice! That they cannot afterwards in the lurch! - The bite of conscience is indecent.

Marriage has had the longest time, the bad conscience against it. If you believe it? - Yes, you should believe it.

Everything which man knows not to be done, everything has digested yet no man, the feces of existence - he has not been our best fertilizer?...

From time to time something stupid - oh, how one once again taste the own wisdom!

One must have courage in the body in order to permit wickedness. The "good guys" are too cowardly to do so.

The man is a coward, especially eternal feminine: to know the female.

What does not kill us - that we bring to that makes us stronger. Il faut le tuer <there must be killed> Wagnerisms.

"Those were steps for me. I climbed up on it. In addition I had over them. But they thought I wanted to sit on them to rest."

"All truth is simple", that's a two-fold lie.

Everything is simple, is merely imaginary, is not "true".

But really, what is true, neither one, nor even reduction to one.

Can a donkey be tragic? - That one goes to ground under a load that you bear, nor can throw?...

Among women. - "The truth? Oh you do not know the truth!... Is it not an attack on all of our modesty (pudeur)? "

"The same sames, the unequal unequals - as we speak of justice. And what follows from it, never make unequal things equal. "

Who's will not be able to put into things, into the lays at least still make sense: that is, he believes that a sense is already there.

The grand style arises in consequence of the great passion. He disdains to please, it forgets to persuade. He commands. He wants.

Artists, as they are want to be, if they are genuine, modest in their demands: they want only two things their bread and their art - bread and Circe...

The posthumous people are understood worse, but better than the contemporary one. Or, more stringent: they will never understand - and therefore give their authority!

The good taste in psychologists: if all our moral masquerade natural resistance makes us, even if only in the soul like the naked nature.

One should not be immodest: choose virtue and upscale bosom, should not you also want to also have the advantage of the long finger.

Virtue is the most expensive vice: it should stay that way!

The man is a mediocre egoist: even the smartest takes his habit more important than his own advantage.

The disease is a powerful stimulant. Only one must be healthy enough for the stimulant.

The refined taste attracts even the knowledge boundaries. He wants to know A and for all, not much.

What is chastity on men? That his sexual tastes remained haughty, that he may in eroticism neither brutal, nor morbid, nor clever.

Why did you have? of life, compatible with almost any how you look? Man does not strive for happiness, as do the English. -

How would you spoil the mediocre their mediocrity! I do, you see it, the opposite: performs every step away from them - so I teach - the immoral...

Our most sacred convictions, our immutable values are highest in terms of judgments of our muscles.

"You know not yet what one finds it necessary to increase tenfold its power?" - Trailer? - Zero!

- And as anyone who has too much right, I do not care to be right. (End of the preface)

15 [119]

biological isotherms (biologische Isothermen)

15 [120]

What is good? - All that heightens the feeling of power, the will to power, the power increases, even in humans.

What is bad? - Everything that comes out of weakness.

What is happiness? - The feeling that power has grown again, - again, a resistance that was overcome.

Not contentment, but more power, not peace at all, but more war, not virtue, but efficiency (virtue in the Renaissance style, virtù, moral free virtue).

That which is weak and failed should perish: supreme imperative of life. And one should not make virtue out of the pity.

What is more dangerous than any vice? - Pity, indeed, with all failures and weak - Christianity...

* * *

What will replace one type of humanity once? But this is mere ideology- Darwinians. As if each species was relieved! As for me, that's the problem of hierarchy within the human species, in their progress on the whole, I do not think the problem of hierarchy between human types, which has always existed and will always be there.

I distinguish one type of ascending life, and another of dilapidation, deterioration, the weakness.

If you believe that the question of rank between the two types is set to at all?...

This type is more often been there before: but as a stroke of luck (Glücksfall), as an exception - never as deliberate. Rather, he has just fought the best, have been prevented, - he had always been the great number, the instinct of mediocrity of any kind, even more so he had the cunning, the fineness, the spirit of the weak against it, and - consequently - the "virtue"... he had almost been the horror: and out of fear you have wanted the opposite type, bred achieved, the domestic animal, the herd, the sick animals, the Christians...

* * *

[16 = W II 7a. Spring-Summer 1888]

16 [1]

Turin, 21 April, underway (unterwegs)

"My brothers, said the oldest dwarf, we are in danger. I understand the attitude of this giant. He is about to trickle to us. When a giant ripples, there is a deluge. We are lost if it trickles. I'm not talking in what awful (affreusem) elements we drown there."

"Problem - the second dwarf said - how to prevent a giant on the trickle?"

"Problem - said the third dwarf - how to prevent a great, great thing that he big does it matter? "

"I thank the oldest dwarf replied with dignity. This problem is more philosophical taken, doubled his interest, prepared to solve it."

"You have to scare him, said the fourth dwarf.

"You have to tickle him, said the fifth dwarf.

"One must bite him in the toes (Fußzehn), said the sixth dwarf.

"Everything we do at the same time, the elders decided. I see we are up to the situation. This giant is not trickle. "

16 [2]

The risk and phantomical in existence – (Das Risquirte und Phantomatische in der Existenz —)
At night 27 April

16 [3]

Imaginary causes

16 [4]

Terrible service take everything in, single, tentatively, gradually - it wants the task of civilization. But until it is strong enough to do so, they must fight even there, disguise, and might destroy curse. Wherever a culture attaches its evil, it bringing a fear comparative (Furchtverhältniß) expression: their weakness is betrayed. In itself, all the best one made subservient formerly of evil.

16 [5]

This gives a measure of staff from: the larger the passions are terrible and that one time, one people, one person can allow himself because he knows how to use them as means, the higher is its culture. Conversely: the mediocre, weak, submissive and cowardly - virtuous - a person is, the farther he will schedule the evil empire. The lowest man has the evil empire (i.e. the forbidden and hostile to him) see everywhere. -

16 [6]

Education: a system of means to ruin the exceptions in favor of the rule. Education: a system of means to the taste to judge the exception, in favor of the average. So it is hard, but, economically considered, entirely reasonable. At least for a long time, where a culture still maintains itself with difficulty, and any exception to a kind of waste of power is (something that diverts, entices, sickened (ankränkelt) <isolated>) A culture of exception, the trial, the risk of nuance - a greenhouse for unusual plants has only a right to existence, if there is enough power that even now the waste is economical.

16 [7]

The domination (Herrschaft) of the passions, not weakening or extinction! The larger the masters of our will power is so much more freedom should be given the passions. The great man is great by the scope of freedom of his desires: he is strong enough that he makes from these monsters his domesticated animals...

16 [8]

The "good man" at every stage of civilization, the harmless and useful same time: a kind of middle, the expression in the common consciousness of it, before whom one has not to fear and whom you're still not allowed to despise...

16 [9]

In the struggle (Kampfe) against the great man is a lot of sense. The same can be dangerous, accidents, exceptions, thunderstorms, strong enough to make slow and built-grounded in question, question mark in terms of hard-man is believed. Such explosive materials are not discharged only harmless, but if anything it may concern, their formation and accumulation already prevent: it betrays the instinct of every civilized society.

16 [10]

The highlights of the culture and civilization apart: one should not let the abysmal antagonism of culture and civilization mislead. The great moments of culture were always talking moral corruption of the times, and again were the epochs of deliberate and forced animal domestication (Thierzähmung) ("civilization" -) of the people for the most spiritual times of intolerance and boldest natures. Civilization wants something different than culture wants: perhaps something Inverted...

16 [11]

- Determination and consequence: according to Goethe, the most venerable of the people -

16 [12]

Life itself is not a means to something; it's just growth-form of power.

16 [13]

Modest, diligent, benevolent, moderate, full of peace and kindness: so will you people? if ye think the good people? But what it achieves, is only the Chinese of the future, the "sheep of Christ," the perfect socialist...

16 [14]

Who does not begin as an end, nor ever can start on its own purposes, which gives the morality of self-denial the honor. It (Zu ihr) persuades him to all his wisdom, his experience, his vanity...

16 [15]

The fight against the "old faith", as he took Epicurus was, in the strict sense, the fight against the pre-existing Christianity, - the fight against the darkened already different moralizing leavened with guilt has become old and sick old world.

Not the "immorality" of antiquity, but it's just different moralization is the condition under which alone could be the Christianity of the same Lord. The moral fanaticism (in short: Plato) has destroyed the heathen by revaluation his values and his innocence was to drink poison. - We should finally understand that what has been destroyed, the higher was compared with what was Lord! - Christianity has grown out of the physiological corruption has taken root only in corrupt land...

16 [16]

We few, or many, we are again in a demoralization (entmoralisirten) dare to live the world, we gentiles by faith, we are probably the first to understand what is a pagan superstition: the higher being than man, have imagined, But this being beyond good and evil, all higher-must be estimated to be immoral, as well. We believe in the Mount Olympus - and not to the "crucified"...

16 [17]

There seems to be nothing of the history to use than ever to the one and the same fallacy: "went to such and such form of reason, therefore it is refuted, "As if an objection to perish, or even a refutation would be! - What about the ruination of the last aristocratic social order is proven? For example, that such an order, we no longer necessary would?...

16 [18]

Among Germans there is not enough to have spirit: one must still take him to remove the spirit. Under French one must have courage to be German.

16 [19]

Be wise now, as once you've grown! A rough affection, a vice, a madness - this is now your way of salvation!

16 [20]

- and if my philosophy is a hell (Hölle), I will at least pave the way (Weg) to it with good sentences.

16 [21]

If the character of existence should be false if the existence of a "bad character" would have - that's what would be possible - what would be the truth, all our truth? A falsehood more?

16 [22]

If you have done something stupid, then he shall forthwith send them two wisdom: thus brings them back again.

16 [23]

How poor must become the will to the world in Schopenhauer misunderstood (mißzuverstehn) way as the "will"! The philosopher lacks the will is so much talk also of the will (- as in the New Testament the spirit is lacking, despite itself, "the Holy Spirit" -)

16 [24]

Without music life would be a mistake.

16 [25]

The man, a little over-stressed animal species, which - fortunately - has its time, life on earth ever a moment, an incident, an exception without consequence, something remains that irrelevant to the overall character of the earth, the earth itself how each star, a hiatus between two nothings, an event without plan, reason, will, self-consciousness, the worst kind of necessaries, the foolish necessity... Against this view is outraged something in us the serpent vanity us talking about "all this must be wrong because it outraged... Could not that be all just slip? And man, despite all this, to speak with Kant - - -

16 [26]

That "evil" should be an objection to existence! But what has us made the longest reluctance? Is not it the aspect of "the good", it is not the impossibility, "the good" of not being able to dodge? Is not it the thought of "God"?

16 [27]

If you're sick, then he shall hide themselves: it is philosophically so alone, so alone it is brutish...

16 [28]

It morning-thinkers, there are afternoon thinkers, there are night owls. Not to mention the principal species: the mid-day, - those who constantly sleeps where the great god Pan. Since all the light falling vertically...

16 [29]

We lack in music aesthetics to understand the musicians to impose laws and would create a conscience, we miss what is a consequence of an actual sruggle (Kampfes) for "principles" - because as musicians we laugh at the Herbartian leanings on this matter as much than about the Schopenhauer. In fact results, this results in a great difficulty: we know the terms "pattern", "championship", "perfection" no longer justified - we grope blindly around with the old instincts of love and admiration in the realm of values, we believe almost "is good what we like"... It awakens my suspicion, when innocently Beethoven everywhere as" known classics," I would rigidly insisted that it is in other arts under a classical writers as a reverse type of Beethoven, understands. But if not yet perfect and eye-catching style in the resolution of Wagner, his so called dramatic style as a "model", as "home", as "progress" is being taught and worshiped comes, my impatience at their peak. The dramatic style of music, as understood by Wagner, is the renunciation of style at all under the assumption that something hundred times more important than music, namely the drama. Wagner can paint, he uses the music not the music, it reinforces attitudes that he is a poet, finally, he has the "beautiful feelings" and "heaving bosom" appealed equally to all theater artists - with all this he has the women and even the education need to be persuaded: but what about women's education and in need of it! Everything that has no conscience for the arts, does not suffer from this, if all the first and most indispensable virtues of an art in favor of ulterior motives, as ancilla dramaturgica <dramaturgical>kicked with feet and ridiculed. - What is the extension of all means of expression, if that which is expressed as the art itself, for itself has lost the law? The scenic splendor and power of sound, the symbolism of sound, rhythm, color tones of harmony and disharmony, the suggestive significance of music in terms of other arts, the whole of Wagner to the rule brought sensuality of the music - all this Wagner at the music detected, extracted, developed. Victor Hugo has done something akin to the language: but today, one wonders in France in the case of Victor Hugo's, if not to spoil the language... if not, with the increase in the sensuality of language, reason, spirituality, the deep legalism has been pushed down into the language? That the poet sculptor in France, that the musicians in Germany have become an actor and culture-brushing (Anpinseler) - these are not a sign of decadence ?

Wagner makes everything possible with the help of music, which is not music: it gives swelling, understand virtues and passions.

Music is his means (Mittel)

Is not it all more spiritual beauty have lost the high-spirited perfection, which embraces the ventures nor the grace, the entrancing dance and leap of logic, the - - -

16 [30]

For a man of war of knowledge, which is always fighting with ugly truths, is the belief that there is no truth, a large bathroom and stretching limbs (Gliederstrecken). - Nihilism is our kind of idleness...(Der Nihilismus ist unsre Art Müssiggang…)

16 [31]

Virtue is sometimes merely a venerable form of stupidity: who would you want so badly? And this kind of virtue is not now survive. A kind of stout peasant simplicity, but what is possible in all classes and the other one has not to meet with a smile and devotion believe, even today, that everything is in good hands, namely in the "Hand of God": and if this sentence with that modest maintain security received, and as if they said that two times two is four, so we are on guard to contradict others. Why this dull pure folly? Why do they darken with our concerns in regard to man, people, purpose, future? And we wanted it, we could not do it. They reflect their own venerable stupidity and goodness in the things inside (living with them, yes, the old god, deus myops, yet!); the rest of us - we look into something different in the things our riddles of nature, our contradictions, our deeper, painful, distrustful wisdom.

16 [32]

How do I know my peers. - philosophy, as I have so far understood and lived, is also the prospect of voluntary cursed and wicked side of life. From the long experience which gave me such a trek through ice and desert, I learned everything that has been philosophized who look different: - the hidden history of philosophy, the psychology of their big names came to light for me. "How much truth can endure, how much truth dares a ghost? "- this was for me the real measure of value. The error is cowardice... every achievement of knowledge follows from courage, from hardness against them, from the cleanliness to be... Such experimental philosophy, as I live it, take a trial basis, even the possibilities of the fundamental nihilism first: without said it would be that it would be a No, a negation, a will to No. Rather, it wants to reverse through - up to a Dionysian yea-saying to the world as it is, without deduction, exemption and selection - it wants the eternal cycle - the same things the same logic and illogic of the nodes. Highest state (Höchster Zustand) which can reach a philosopher: Dionysian stand to existence --: my formula is amor fati...

- This includes the previously denied aspects of life not only as necessary to understand, but as desirable: and not only as desirable in terms of the previously affirmed pages (such as its complement or preconditions), but for its own sake, as the more powerful, more fruitful, truer aspects of life, which expresses itself in his will clearly. Similarly, given a say, so far only said yes to estimate side of existence, to understand how this valuing is and how little it is mandatory for a Dionysian value dimensions of existence: I pulled it out and realized what says on here it (the instinct of those who suffer once, the instinct of the herd and the other third of those instincts of the majority in opposition to exceptions -) I guessed so, to what extent another more human species necessary to devise a different side of the rise and rise of man would have: higher beings than beyond good and evil, beyond the divisions of those values which cannot deny the origin of the sphere suffering, the herd, and the most - I was looking for the opposite approach

this ideal of education in history (the terms "pagan" "classical", "noble" newly discovered and put down -)

16 [33]

Richard Wagner remains merely in terms of its value estimated for Germany and German culture a big question mark, a German misfortune, perhaps, a fate in any case: but what does it matter? Is he not much more - than merely a German event... It seems to me even, that he belongs nowhere less than Germany, nothing is there ready for him, his whole type is among the Germans simply alien, strange, misunderstood, incomprehensible since. But one is careful not to admit this: this one is too good-natured, too square, too German. "Credo quia absurdus est": that it wants and it would also in this case German spirit – and they believes the time being everything that Wagner would have felt about himself. The German spirit has at all times in psychologists lacks the subtlety and divination. Today, where they is under the high pressure of homelands (Vaterländerei) and self-admiration, thickens and coarsens it visibly: how to cope with the problem of Wagner!

16 [34]

Basically, Wagner's music nor literature is so good it the whole French romance, the magic of the exotic, strange times, habits, passions, exerted on sensitive loafer, the delight of the step into in the vast primeval distant foreign land, which the access leads through books, making the whole horizon was painted with new colors and possibilities... The idea of even more distant worlds undigested; Dédain against the boulevards of nationalism... namely, you'll make no mistake, is just a form of exoticism tell... The romantic musician, what did the exotic books from them, we would like exotica experience, passions in the Florentine or Venetian taste: last one is content, they in the picture are looking to... The essence is the kind of new desire, one imitation – want, want night life, the casing, the adjustment of the soul (Das Wesentliche ist die Art von neuer Begierde, ein Nachmachen-wollen, Nachleben-wollen, die Verkleidung,die Verstellung der Seele)... The romantic art is only a makeshift for a manager "reality"...

Napoleon, the passion of new possibilities of the soul... The space extension of the soul...

Trying to new deal: revolution, Napoleon...

Exhaustion (Ermattung) of the will, the greater excess in the desire to feel new things, to imagine, to dream...

Consequence of the excessive things that you had experienced: craving for excessive emotions... The foreign literatures offered the strongest flavor...

16 [35]

On the future of marriage:

a tax burden on inheritances, etc. also conscientious burden of the bachelors of a certain age and grow (within the community)

Advantages for all types of fathers, who put plenty of boys in the world: may a majority of votes

a medical protocol, signed any marriage previously and board members of the community: in which more specific questions must be answered by the couple and the doctors ("family history" -

as an antidote against prostitution (or its refinement): marriages period, legalized (for years, to months to days), with a guarantee for the children

every marriage is responsible for and endorsed by a number of confidence men of a community: a community affair

16 [36]

the Romantics, all of which, like their German master Friedrich Schlegel, are in danger (as Goethe) "choke on the cud of moral and religious absurdities"

Schiller's words to Wagner, he brings "passionate eloquence, splendor of words, as momentum noble sentiments" - metal alloy with less
"Had Schiller lived longer, he was the idol of his contemporaries, even those in Iffland and Kotzebue, in Nikolai and Merkel again found their feeling and thinking, become and also honors and riches would it flowed in abundance." Victor Hehn, G ü G p. 109

"The continuous heartlessness" "the insignificance or worthlessness of Heroes" - think Niebuhr, who allows himself to say in regard to the Wilhelm Meister, "he annoyed at the menagerie of tame animals'
in the distinguished circles it was agreed that in order to talk with James' "an unclean spirit prevails in it"

Goethe, Schiller was grateful for what? That he took the Wilhelm Meister "enraptured and deeply, painfully so filled with the feeling of his own inadequacy. So he was finally out in the middle of the enemy camp, met a ghost, he could until the follower to this level. "
grains in 1796 "to Goethe and am 'I'll stay just a poetic scoundrel."

Goethe's constellation paled in proportion and in Schiller's eyes, which grew in his own glory. He was the rival.

The typical patient against the hatred of perfection - as Novalis against Wilhelm Meister, who finds the book odious. "With straw and lobules of the garden of poetry is fake." "The mind is like a naive devil in it" "Artistic atheism is the spirit of the book.." - This at a time, where he raved for Tieck, who had just one Jacob Boehme seemed to give students

16 [37]

The effect of Wagner's art is deep, it is especially difficult heavy lead: why is that? First, certainly not in Wagner's music: the music keeps you from even only if one already overwhelmed by something else and, as freight has become. This other is the Wagnerian pathos, to which he has his art only to invent, there is the immense persuasiveness of this pathos, his breath stopped, his do not will let go (Nichtmehrloslassenwollen) an extreme sense, it is the appalling length of the pathos with which Wagner wins and will be victorious, so that our end, he even talked to his music... Whether one with such pathos, the "Genius" is? Or even be? When one genius of an artist the greatest freedom under the law, the divine lightness, frivolity understands the hardest, then Offenbach (Edm Audran) nor more right to the name of "genius" as

Wagner. Wagner is heavy, cumbersome: it is nothing stranger than most high-spirited moments of perfection, as this clown Offenbach five, almost six times achieved in each of its buffoonery. - But perhaps you can understand genius at something else. - Another question to which I also intend to reply to: whether Wagner, with just one such is pathos, German? is a German?... Or rather, not the exception to the exceptions?...

Wagner is difficult, heavy lead (centnerschwer), hence not a genius?...

16 [38]

Wagner to slash (tüchtig) hard before all things, so that three-quarters remains: above all, his recitative, which brings the most patient to despair... It is a mere ambition of Wagner, his works as necessary to the small and individuals to teach... the opposite is true, It is the superfluous, the arbitrary, dispensable too much... It lacks the ability even of necessity: how to us it can impose ?

16 [39]

To what extent the disability is a vulgar agitator the crowd, the term "higher nature" to make clear, for it gives the best example from Buckle (dafür giebt Buckle das beste Beispiel ab). The opinion, which he so passionately fought - that are "big men", Single, princes, statesmen, geniuses, commander of the lever and causes of all great movements - is he instinctively misunderstood, as if it was claimed by them, the essence and valuable in such a "higher men (höheren Menschen)" lay precisely in the ability to set masses in motion, brief in its effect... But the "higher nature" of the great man lies in being different, the incommunicable, the rank distance - not in any effects: and if he also shook the world. -

16 [40]

Aesthetics

Fundamental insight: that is beautiful and ugly.

Nothing is related, we say narrow-minded as our sense of beauty. Who would think it detached from the desire of the people on the people immediately lose ground under their feet. In beauty, man admired as a type: in extreme cases, he prays to himself. It is of the essence of a type that he only his is happy sight - and that he only be affirmed. Man, how he sees the world inundated with beauty, he has, they are always with his "beauty" overwhelmed: that is, he keeps all for good, which reminds him of perfection-feeling with which he as a person stands between all things. Whether he really make the world embellished has?... And should last in the eyes of a higher taste judge a person may not be beautiful?... I'm not saying hereby unworthy, but a little funny?...

* * *

2

- Oh Dionysus, divine one, why do you pull me by the ears? I find a kind of humor in your ears, Ariadne: why are they not even longer...?

* * *

"Nothing is more beautiful: the man is just beautiful," On this naivete rests all our aesthetics: they had their first "truth".

If we add the complementary "truth" immediately added, it is no less naive: that nothing is ugly as the failed man.

Where a person is suffering from the ugly, he suffers miscarriage argument of his type, and where he is remembered even remotely on such a miscarriage of argument, since it sets the title of "ugly" to. The man has showered the world with ugliness: that is to say, only with his own ugliness... Does he have the real world by ugliness (verhäßlicht)...?

* * *

Everything ugly weakens and grieved the people: it reminds him of decay, danger, helplessness. One can measure the impact of the ugly with a dynamometer. Where he is depressed because of some ugly acts. The feeling of power, the will to power - which grows with the beauty that comes with the ugly.

In a tremendous instinct and memory material is piled up: we have a thousand different signs by which we are betraying the degenerated of type. Where to exhaustion, fatigue, weight, age, or in bondage, cramps, decay, putrefaction, will also be played only once since our talks lowest value-judgment: because the man hates the ugly...
What he hates because it is always the downfall of his type. This hatred is the whole philosophy of art.

* * *

If my readers are also privy enough to show that even "the Good" in the total area-wide spectacle of life is a form of exhaustion is: they are the consequence of Christianity give the glory to which the good guys as the ugly conceives. Christianity was right. -

For a philosopher to say it is one worthlessness (Nichtswürdigkeit): the good and the beautiful are one: it adds even more to "even the truth", we should beat him. The ugly truth is: we have art so that we go not to the underlying truth.

* * *

7.

About the relation of art to truth, I'm the earliest become seriously and yet here I am with a holy horror of this conflict. My first book dedicated to him; the birth of tragedy believes in art against the background of a different faith: that it is not possible to live with the truth: that the "will to truth" is already a symptom of degeneracy is...

I put the strange dark and unpleasant conception of that book to go again. It has the priority over other pessimistic conceptions, that they immoral: - it's not like these of the Circe of philosophers, of virtue, inspired. -

16 [41]

Wagner is a capital fact in the history of the "European spirit" of the "modern soul" as Heinrich Heine was such a fact. Wagner and Heine: the two biggest fraudster (Betrüger), has endowed Europe with Germany.

16 [42]

I distanced myself from Wagner when he took his retreat to German, German to God Church and the German Reich: others it has just drawn to itself.

16 [43]

NB

Beginning of the preface

The gold-maker is the only true benefactor of mankind.

That one revaluation values (Daß man Werthe umwerthet) that one out of little, from the humble gold makes: the only kind benefactor of mankind

they are the only enricher (Bereicherer)

Others are merely changer

Think an extreme case: that there is something most hated, condemned, - and that this will just turn into gold: this is my case...

16 [44]

I am sometimes almost curious then to hear how I am. Is far from my own habits that question in an absurd way

My typical experiences (- like you have - - -
Gives in my life it really surprises: the reason is that busy do not like with what might be possible: proof of how much I live in... An accidental thought brought me to consciousness a few days ago: in I miss the word "future", as I see forward over a smooth surface: no desire, no wish (Wünschchen) itself, make no plans, have no-other-like. Rather, just what is forbidden us from that holy Epicurean: concern for the next day, for tomorrow... that's my only trick: I know now, what will happen tomorrow.

naufragium feci: bene navigavi, - - -

16 [45]

the happiness of the great magician rattlesnake, which run into the jaws of the innocent...

16 [46]

the culture-cretins, the "eternal feminine" - - -

16 [47]

in Germany, where the Vaporism of the ideal is not justified an objection to an artist, but almost its justification (- he is Schiller expected to be good... and if one says Schiller and Goethe says, man, the former was an idealist of higher, the genuine: these attitudes-hero!

16 [48]

As for the hysterical, heroic woman who has invented Richard Wagner set to music, a hybrid structure most ambiguous taste:

that this type even in Germany, has not totally disgusted, has its foundation in this though certainly not be right, that already an incomparably greater poet than Wagner, Heinrich von Kleist, the noble, he had been there the intercession of genius. I am far from Wagner himself here depends to think of Kleist: Elsa, Senta, Isolde, Brünnhilde, Kundry are rather children of French romance and have a - - -

16 [49]

The size of a musician is not measured by the beautiful feelings that excitedly, believe the women - it attaches itself to the clamping force of his will, according to the certainty with which obeys the chaos of his artificial command and will form after necessity, which puts his hand into a sequence of shapes. The size of a musician - in a word is measured by its capacity for great style.

16 [50]

I look for an animal that dances to me and a very little bit of me - loves...

16 [51]

The draft.

1. The true and the apparent world.
2. The philosopher as a type of decadence
3. The religious man as a type of decadence
4. the good man as a type of decadence
5. The counter-movement: the art!
6. The pagan in religion.

7. The science versus philosophy.
8. Politicians against priests - against the removal resolution from the instincts, the unhomely. (Folk, country, woman - concentrate all the powers against the " Un -behome ") (Un heimisch-sein)
9. Criticism of the present: where it belongs?
10. The nihilism and its counterpart: the disciples of the "Second Coming" (Wiederkunft)
11. The will to power as life: The highlight of the historical self-consciousness (the latter due to the sick form of the modern world...)
12. The will to power: as discipline.

16 [52]

The decadents as excrement of society considered
nothing can be more unhealthy than use them as food -

16 [53]

Theory of exhaustion:
the vice
the mentally ill (or the artists...
the criminals
the anarchists
these are not the oppressed races, but the ejection of all existing social classes...
With the realization that all our objects are imbued with these elements, we have realized that modern society is no "society", no "body", but a sick conglomerate of Chandala
- a society that no longer has the strength to excretion (exkretiren)
To what extent by living together for centuries, the morbidity is much deeper:
the modern virtue
modern spirituality
our science
{as forms of disease}

16 [54]

The error is the most expensive luxury that can allow yourself, man, and if the error is a physiological mistake at all, then he is living dangerously. What has thus far paid the man the most, atoned for the worst? For their "truths": for the same all together were errs in physiologist humor...

16 [55]

Recalculated physiologically, is "*Critique of Pure Reason*" is already the pre-existence-form of cretinism: the system of Spinoza and a phenomenology of consumption (Physiologisch nachgerechnet, ist „Kritik der reinen Vernunft“ bereits die Präexistenz-Form des Cretinismus: und das System Spinozas eine Phänomenologie der Schwindsucht)

16 [56]

My sentence (Satz) into a formula driven, the smell is ancient, according to Christianity, scholastic and other musks: the concept of "God as Spirit" is God as perfection denies...

16 [57]

This has no children; little sense (Sinne).

16 [58]

For the spider, the spider is the most perfect being, for God is a metaphysician metaphysicians: that is called, he's spinning...

16 [59]

The people (Volk) believe in apocryphal "truths" -

16 [60]

Women, gold, precious stones, virtue, purity, science, good counsel, in short everything that is useful and beautiful, we must take, where it comes from also.

* *

For his respect for his mother until his earthly remains of the disciples is going on: for his respect for his father that he is even more subtle form of matter, which clothed him in the air, for his respect for his teacher, he is lighter, cleaner and rises to the home of Brahma.

* *

That he never in the silence of the forest, or on the edge of clear sources or in the deep, deep midnight prayer neglected, whose infinite content is included in the monosyllable "Om"

Once they have absolved his theological studies, the young Brahman, the young and Xchatria Vaysia enter into the category of family men. The "twice-" should then take his staff and to make the search for a wife from his caste, which is conspicuous by its qualities and satisfy the rules does.

He beware of connection with a woman from a family that has not fulfilled their religious duty, or in the number of daughters is higher than that of the sons or have in the individual limbs deformities, or consumption, dyspepsia, hemorrhoids and the like.

He fled the family, how great their power, their name, their wealth is.

He was looking for a woman beautiful in form, whose name speaks pleasantly, with the steps of a young elephant, with silky hair, soft voice and small, regular teeth, one whose body is covered as with a light duvet

A beautiful woman makes the joy of a house, holding firmly the love of her husband and bring him comely children

He beware of marrying a girl who has no brother or his father is unknown.

For a Brahmin, which connects with a Sudra (servants of the race) and has a son by her, there is no way on earth atonement.

16 [61]

Wilhelm von Humboldt, the noble flathead (Flachkopf)

16 [62]

"Each and destroy all in perpetual renewal and self-distraction."
Göthe.

16 [63]

It will be the friends of the philosopher Friedrich Nietzsche, of value, to hear that last winter the brilliant Dane, Georg Brandes a longer cycle of lectures at the University of Copenhagen has dedicated this philosopher. The speaker, whose championship was not in expounding difficult thoughts complexes prove only to an audience knew of more than 300 people for the new and bold way of thinking of the German philosopher to interest vividly: so that the lectures in a brilliant ovation in honor of the speaker and ran out of his subject.

16 [64]

We immoralists
Among artists
Criticism of free -
The skeptic's talking about.

16 [65]

The Meistersinger glorify D 's genius that has learned nothing: except what it has learned from the birds - understood the genius as "the noble [-]", besides the "knights "

16 [66]

To preface.

What alone can restore us? The sight of perfection: I let the eye wander around drunk: we have it not brought wonderfully well?

16 [67]

Wagner's style has also infected his disciples: the German of the Wagnerian flowery nonsense that has been written since Schelling. Omitted Wagner himself as a stylist is still in that movement, against Schopenhauer's wrath - and the humor comes to a head when he poses as the "savior of the German language" against the Jews. - To distinguish the flavor of these disciples, I allow myself a single example. The King of Bavaria, who was a known pederast, once said to Wagner: So you do not like the women? they are so boring... Nohl (the author of a translated into six languages, "Wagner's life") finds that opinion "embrace teen" (“jugendlich umfangen”)

16 [68]

A critic
of the modern soul.

16 [69]

How come last, that Parsifal has a son, the famous Lohengrin? If this is the first event of immaculate conception (immacolata) - - -

16 [70]

What it is involved?
the religious misunderstanding (Mißverständniß, <mistake>)
the moral misunderstanding
the philosophical misunderstanding.
the aesthetic misunderstanding.

15 [71]

<format below into three section and lines>

The origin of values.
The fictional world

the fictional world
Philosophy as decadence
Thoughts on Christianity
II the real world
The realities behind the morality.
The physiology of art.
Why is truth?
III
Critique of modernity.
The eternal return.
From the seventh solitude.

16 72]

1.Contrast of values: pessimism, nihilism, skepticism

2. Critique of philosophy
3. Critique of religion
4. Critique of morality.

5. The fictional world
6. Why is truth?
7. The physiology of art.

8. Problem of modernity.
9. The eternal return.
10. From the seventh solitude (Aus der siebenten Einsamkei).

16 [73]

The physiology of Art

The problem of Socrates

Moral: domestication or breeding -- The realities behind the morality.
the struggle with the passions and their spirituality.
Naturalism of morality and denaturalization.

Time and contemporaries.

From the seventh solitude.
"Why truth?"

The will to truth.
Psychology of philosophers
The will to truth.

Civilization and culture: an antagonism.

1. [74]

<translator note format in table of content>

X - painfully thoughtful (X — schmerzhaft-nachdenklich)

1. Bizet's music - the philosopher ironically
2. South, serenity, love dancing mau foreign-interesting
3. the "Redeemer" - Schop ironically
4. The "Ring", Wagner's Schopenhauer as Savior
foreign-interesting
5. the decadent - grim ! grim!
6. jokingly "ancestors" "knocking" "collection"
ironically
7. "Hysteria", "style" little treasures
foreign-interesting
8. "Throwing down" effect "of Victor Hugo the language " "Talma" "alla Genovese "
praise quickly-
9. "Action" "Edda" "eternal content" "Madame Bovary" "no child"
ironically
10. "Literature" "Idea" "Hegel" "German youth" - what we miss ?
ironic and interesting alien-
11. honorable, strong, in fact, "the actor"
strong- courting
12. three formulas
grim

to 10) Wagner's dark, complicated, seven skins (siebenhäutig)

8 the remains serious even in Wagner's "Counterpoint"

16 [75]

Here are two formulas, from which I understand the phenomenon of Wagner's. One reads:
the principles and practices of Wagner's are all traceable to physiological calamities: they are the expression ("hysteria" as a musical)
The other is called:

the harmful effects of W art proves its deep organic frailty, their corruption. That makes perfect health; the sick makes you sick. The physiological calamities, in which Wagner put his listeners (irregular breathing, blood circulation disorder, extreme irritability with sudden coma) contain a refutation of his art

With these two formulas, the only consequence of that general proposition is drawn, furnishes the foundation for me all the aesthetics: the aesthetic values that rest on biological value that the aesthetic feelings are good feelings biological welfare.

16 [76]

Cases where you do not hear the passion, but the lashes, which Wagner wasted with insulting cruelty to his poor horse Pegasus

the lashes with which Wagner abused the poor Pegasus (2 act of Tristan

the poor: how economic it is in ideas - a witty poverty: boring...

it lacks the thoughts, just as in Victor Hugo's all attitude, - - -

16 [77]

1. the actor
2. the corruption of the music -
   the music from outside the ribbon
   out - "it means" -
   extreme detail-recovery change of optics

the "grand style" - decline, impoverishment of the organizing forces.

- lack of tonality
- lack of eurythmic ("dance")
- inability of the building ("drama")
- a means to tyrannize

the "fixed idea" (or theme)

3. the harmfulness of music
   the miracle
   the idiosyncrasy
4. Value of the materials
   forming his "style" "Hegelianism"
5. France - Germany
6. The advent of histrio (Die Heraufkunft des histrio)
7. the decadent: extreme irritability (Irritabilität —) -
   lack of tonality
   lack of eurhythmics
   inability to build
   an exaggeration of the details
   of appearance anxiety.

Character instability: change of person

lack of pride
and debauchery exhaustion
the poverty, cleverly denied
as musical
as a " mythic interpretation "
8. "How can one lose his taste in these decadent?"
the actor
kind of effect. History of the effect.
music as theater rhetoric. V. Hugo
of "playwright"
9. of harmful:
1. physiological
irrational
2. intellectually (the "youths"
wonder
3. tendency of "compassion"
symbolism
10. the nihilistic art:
Schopenhauer's tendency of tragedy
11. Advent of the actor
12. Three requirements

16 [78]

Tristan and Isolde, with real experience, are almost an extravagance.
One can in fact young women are not serious enough conscience this alternative: aut Wagner aut liberi.

16 [79]

Wagner has never learned to walk. He falls, he stumbles, he mistreated the poor Pegasus with whips. All the wrong passion, all false counterpoint Wagner is incapable of each style. -

artificially, sized wrong, concoction, monster, cardboard.

16 [80]

The Case of Wagner.
A musicians problem
from
F. N.

Under this title appears in my publishing an ingenious pamphlet on Wagner, which will be discussion in very lively fashion with friend and foe. To Prof. Nietzsche, where everybody will admit, the most profound connoisseur of the Bayreuther movement, here sums up the value-problem, which includes those in the movement, the horns, he proves that it has horns. The refutation W, which gives the writing is not merely an aesthetic: it is mainly physiological. Wagner, Nietzsche regarded as a disease as a public danger.

16 [81]

I've given people the deepest book they possess, the Zarathustra, a book that characterizes the so much so that if someone can say "I've seen six principles (Sätze) of them, that is experiencing "a higher order of people heard... But as one must pay that! must pay off! It almost ruins the character... The gap is too big...

16 [82]

the modern ideas as wrong.

"Freedom"
"Equal rights"
"Humanity"
"Compassion"
"The genius"
democratic misunderstanding (as a result of the milieu, the spirit of the time (Zeitgeist))
pessimistic misunderstanding (as impoverished life, as the liberation of the "will")
the decadence misunderstanding (neurotic (névrose)
"The people (Volk)"
"The race (Rasse)"
"The nation (die Nation)"
"Democracy"
"Tolerance"
The "milieu"
"Utilitarianism"
"Civilization"
"Women's emancipation"
"People's education (Volks-Bildung)”
"Progress"
"Sociology"

16 [83]

The necessity the wrong values.

You cannot disprove a proposition by proving its conditional nature: it is the necessity to have it not be abolished. The wrong values are not reasons to exterminate: as little as a curved

lens in the eye of a patient. One has its necessity, be there to understand: they are a result of causes that have nothing to do with reasons

16 [84]

If one creates "with Chr Moses and" the natural causality from the world, you need an unnatural: the entire rest of mucky now follows.

16 [85]

Psychology of error.
1) Confusion of cause and effect
2) Confusion of truth with the effect of what is believed to be true.
3) Confusion of consciousness with the causality

Morality as mistake (Irrthum <error>).
Religion as mistake (Irrthum <error>).
Metaphysics as mistake (Irrthum <error>).
The modern ideas as mistakes (Irrthümer <errors>).

16 [86]

The will to power. Attempted revaluation of all values.

I. Psychology of errors.
1. Confusion of cause and effect
2. Confusion of truth with what is believed to be true
3. Confusion of consciousness with the causality
4. Confusion of logic with the principle of reality

II. The wrong values.

1. Morality as wrong
2. Religion as false
all due to the four types of error.
3. Metaphysics as false
4. the modern ideas as wrong

III. The criterion of truth.
1) the will to power
2) Symptoms of decline
3) To physiology of art
4) to physiology of the politics

IV. Struggle (Kampf) the false and the true values.
1) Necessity of a double movement
2) Usefulness of a double movement
3) the weak
4) the strong.

Chapter 16: each 37 pages. - 16 chapters: each 35 pages.

The criterion of truth.
The will to power, the will to live - the ascendant life.
The large errors as a result of decadence.
The physiology of art.
Symptoms of decline.

The struggle (Kampf) of values
Usefulness of a double movement.
The same necessity.
The weak.
The strong.

16 [87]

One should not confuse Christianity with that of a root to which it resembles, with its name: the other roots from which it is grown, have been far more powerful, more important than its core, it is an abuse like no other, where such gruesome formation and decay-failure (Verfalls-Gebilde), the "Christian Church" "Christian faith" "Christian life" mean to sign off with that holy name. What has Chr < FN abbreviation> denied? - Everything that is called Christian today.

16 [88]

The worst part is that all the cuts too deeply into the heart: almost every year, my three, four things brought in itself irrelevant to where I almost went to ground.

Not that I'm so someone accusations. Ges M < translator abbreviation in text> have simply no idea of it, in which case a mortally hurt, and what makes him sick for a few months.

16 [89]

The modern artist, closely related to its physiology is the hysteria, also signed up as a character in this pathology. The hysteric, is wrong: he lies in the desire to lie, he is admirable in every art of disguise - except that his morbid vanity plays a trick on him. This vanity is like a continual fever, which narcotics necessary, and before any self-deception, in any farce shrinks,

which promises a momentary relief. inability to pride and resistance to revenge for a deeply entrenched self-loathing necessary have - which is almost the definition of this type of vanity. The absurd excitability of his system, which makes all experience crises and the "dramatic" in the slightest chance of drags one's (einschleppt) life, it takes all predictable: he is no longer a person, more than a rendezvous of persons of whom now this and now those with insolent security shoots out. That is why he is great as an actor: will all these poor lots of studying what the doctors put in the vicinity, in astonishment by their virtuosity, the facial expressions, the transfiguration, of inhabiting almost every required character.

[17 = Mp XVII 4. Mp XVI 4a. W II 8a. W II 9a. May-June 1888]

17 [1]

First Chapter. Concept (Begriff) of nihilistic movement as an expression of decadence.
- the decadence everywhere (überall)

Second Chapter. the typical manifestations of decadence
1) one choose, which accelerates the depletion
2) one know not to resist
3) one confuse cause and effect
4) one longs analgesia
(72): also how "hedonism" is a degenerated type is

Third Chapter. 5) the "real world" concept of reality through suffering (46) first issue
(72): the antithetical nature, the Dionysian values: (72), the tragic era
6) the nihilistic forgery for all the good things
(59) (108) (109) love
the "weak-willed intellect"
the genius
Art of the "free-willed subject"
7) the inability to power, the powerless:
their treacherous arts (98)

17 [2]

A. From the corruption of the command.
B. What do the previously highest values.
C. Where the previously highest values come from.
D. Why the counter value subject
E. Modernity as the ambiguity of values
F. - - -

17 [3]

[+ + +] Book only as different forms of lying under consideration; is with their help in life's thought. "Life is to instill confidence: the task, so placed, is immense. To solve it, man must be a liar by nature, he has more than everything else artist to be. And he is also metaphysics, religion, morality, science - all just figments of his will to art, to lie, to escape from the "truth" to the negation of the "truth". The assets themselves, thanks to which he rapes reality with the lie, this artist-faculty of man par excellence - he still has it with everything that is common. He himself is a piece of reality, truth, nature, how could he even a piece of genius lies be!...

That the character of being misunderstood will - deepest and most secret intentions behind what virtue, science, religion, artistry (Künstlerthum) is. See much never see much wrong to see many things: oh how wise is still, in states where you are on the farthest of them, to consider themselves clever! The love, the enthusiasm, "God" - all subtleties of the last self-deception, pure seduction to life, all faith in life! In moments, where the man was made to beguiled (Betrognen), where he has outsmarted himself where he believes in life: oh, how it swells up inside him since! What a delight! What feeling of power! ! How much artistic triumph in the sense of power... The man was once again master of the "stuff" - masters of the truth... And whenever a man says, he is always the same in his joy as he pleased! artist, he enjoys himself as a power that he enjoys the lie as his power...

2.

The art and nothing but art! It is the great facilitator of life, the great seducer to life, the great stimulant of life.

Art as the only superior counterforce to all will to denial of life, as the anti-Christian, anti-Buddhist, Anti-Nihilistic par excellence (Die Kunst als einzig überlegene Gegenkraft gegen allen Willen zur Verneinung des Lebens, als das Antichristliche, Antibuddhistische, Antinihilistische par excellence).

Art as the redemption of the knower, - which has seen the terrible and questionable character of existence want to see, the tragic-knower.

Art as the redemption of the actor, - which has seen the terrible and questionable character of existence, not just lives, want to live, the tragic and warlike people, the hero.

Art as the redemption of the sufferer, - as a way to states (Zuständen), which wanted the suffering deified, glorified, is where the suffering is a form of great delight.

3.

One can see that in this book, pessimism, nihilism say clearly, as is the truth. But the truth is not considered a primary measure of value, still less than supreme power. The will to appearance, to illusion, to deception, to becoming and changing (for the objective illusion) applies here as deep, original, more metaphysical than the will to truth, to reality, to being (zu Sein): - the latter itself is merely a form of will to illusion. Similarly, the desire is as original as the pain: the pain only as conditioned, as a consequence of the will to pleasure (of the will to, growing, shaping, that is, to work: in the work but the destruction is taken into account) is a

highest conceives of state affirmation of existence, from which even the most pain cannot be settled: the tragic-Dionysian state.

4.

This book is such even anti-pessimistic: namely, in the sense that it teaches something that is stronger than the pessimism, the "divine" than the truth. No one would, it seems, a radical negation of life, no one really doing more than saying no one to speak the word of life seriously, as the author of this book. Only he knows - he has experienced it, maybe he has nothing else had! - That art is worth more than the truth.

In the preface, with which Richard Wagner was invited as one conversations, this seems creed, gospel artists, this "art as the proper task of life, art as its metaphysical activity..."

5.

- - -

17 [4]

Toward
history of concept of God (Geschichte des Gottesbegriffs).

1.

A people (Volk) that still believes in itself, also has his or God. In him it venerates the conditions by which it is on top - it's like to be projected, his sense of power in a being that is can sure to thank. Religion, in such circumstances is a form of gratitude. Such a God has to use and can harm must be able to friend and foe: the anti-natural castration of a God to a God of goodness is not that strong in the realist sense. What good is a people (Volk) that cannot be terrible? What good is a God, not the anger, revenge, envy, violence, and perhaps not even aware of the dangerous eagerness (ardeurs) destruction? - When a people (Volk) goes to ruin, if it dwindle faith in its future, freedom and superiority feeling, if it occurred, the submission was the first utility, the virtues of the subjugated as preservation conditions into consciousness: then of course also changes his God. He is hypocrite, timid, modest, counsels "peace of soul," the no-longer-hate, for forbearance, love yourself against friend and foe. He crawls back into the cave of private virtue, the God of the little people is - he is no longer aggressive and makes the thirsty soul of a people's (Volkes), will to power is...

2.

Where this will, the will to power goes down, every time there is decadence (Wo dieser Wille, der Wille zur Macht, niedergeht, giebt es jedes Mal decadence). The deity (Gottheit) of decadence, cut their limbs and manly virtues, will now become a god of good. Your cult is called "virtue", their followers are the "good and just." - You understand, in which moments before the dualistic opposition of a good and an evil god is possible. For with the same instincts to bring down with the subjugated their god to "goodness in itself," they remove from the God of their conquerors from the good qualities. They take revenge on their masters by their God condemn. -

3.

How can you, with the simplicity of the spirited Renan, the further development of the concept of God from the God of Israel to the epitome of all good god-a progress call! As if Renan had a right to simplicity!... The opposite is quite obvious. If the requirements are eliminated a strong prosperous life from the conception of God, when he gradually became a symbol of help for all tired, exhausted, just is not vegetating, if sinners-God, the sick-God, Savior, Redeemer par excellence is: all of which testifies? - Of course, his empire has grown larger (- he himself would have become even more so...?) Formerly he had only his people, his "chosen" every nation has chosen for itself at its height. Meanwhile he went on the road and nowhere more sat silent - until he was finally on cosmopolitans and the "large number" got on his side. But the God of the "large number" is nonetheless an angle of God, the God of all diseased areas, all unhealthy quarters of the world... His world kingdom is an underworld empire, a basement hidden (verborgnen) misery... And he himself is so weak, so sick!... proof: even the weakest of the weak, the scholastics and metaphysicians are still master him, - they spin around him, into him, until he took their picture, is a spider. Now he spins the world out of himself, now he is the eternal metaphysician, now he is "spirit" is "pure spirit"... the Christian concept of God - God as sick God, God as spider, God as spirit - is the lowest conception of God on Earth has been reached: it represents the culmination of decadence in the descending development of the idea of God. God as contrary to life degenerated (abgeartet) to mean instead transfiguration and eternal Yes, in God's life, of nature, the will announced to life the hostility; God is the formula for every slander of life, for every lie about the "afterlife";! in God nothingness (Nichts) deified, the will to nothingness (Nichts) spoken holy... So far we have brought it...!

One knows it yet? Christianity is a nihilistic religion - to their God's sake...

4.

That the young strong races of northern Europe have not pushed by the Christian God himself does not truly honor their religious gifts, not to speak of the taste. With such a diseased and decrepit offspring of decadence they are ready to. But it is a curse on them for the fact that they are not finished with him - they have the disease, the opposition, which included age in all their instincts, - since they have no God created ! Nearly two millennia: and not a single new god! But still composed, and how to right, as ultimatum and maximum of one God-forming power of the creator spirit (spiritus) in man, this pitiable God of theism-European monotone (monotono)! This hybrid structure consisting of zero maturity, term, and grandfather, in which all decadence instincts have obtained their sanction!...

5.

- And how many new gods (Götter) are still possible... I myself, in whom the religious, that is God! fine instinct sometimes want to come back to life: how different, how different has stayed with me every time the divine reveals (Göttliche offenbart!)!…... So many strange things went on! past me, in those timeless moments that enter into life as if from the moon fall where they simply do not know how old it already is, and how young they will be even more... I would not doubt that there are many kinds of gods gives... There are plenty of those from which one can away do not think even some Halcyonism (Halkyonismus) and levity... The light feet are perhaps the terms "God"... Is it necessary to carry out, that a God at any time beyond all reasonable and philistine to knows how to keep? on the other side also, incidentally, of good and evil? He has the prospect of free - to talk with Goethe. - And to call for this case is not respectful enough

authority to Zarathustra: Zarathustra goes so far as to testify on his own "I would only believe in a God, who is to dance understand "...

I repeat: how many new Gods (Götter) are still possible! - Zarathustra himself, however, is merely an old atheist. You understand it right! Zarathustra says, indeed, he would -; but Zarathustra will not...

17 [5]

What the noise can do all things, and yet the love is something else than love! - But about everyone has his science. The muscle power (Muskelkraft) of a young girl (Mädchens) growing when only one man comes near her, there are instruments to measure this. In an even closer relationship between the sexes, how they bring, for example, the dance and other social practices with them, force them to take such a manner to real estate force to enable: you finally trust his eyes - and his clock! Here is to be included, however, that the dance in itself, like any very swift motion a kind of noise for the entire neurovascular and muscular system entails. One has to reckon with in this case, the combined effect of a double intoxication. ! - And how wise it is sometimes to have a little stab... There are realities that we must never admit, this one is a woman, this one has all the female modesty (Pudeur)... These young creatures who dance there are clear beyond all reality: they dance only with louder tangible ideals, they even see what is more, sit still ideals to themselves: the mothers... opportunity to quote *Faust*... see incomparably better when they have such their little spot, this charming creatures, - oh, how well they know that too! They are even kind, because they know that! - Most recently, she also inspired her cleaning, her plaster is her third less noise: they believe in her dressmaker, as they believe in God - and who dissuaded them this faith? this faith makes blessed! And self-admiration is healthy! - Self-admiration, protects against colds. Has ever a pretty woman a cold, which did well dressed? Never, never! I put themselves in the event that she was hardly dressed...

17 [6]

Toward (Zur) the history of nihilism.

Most common types of decadence:

1): one choose, in faith, to choose a remedy, what accelerates the exhaustion

- then Christianity is: - to name the biggest event of the failure of cross-instinct;
- there is "progress" -:

2): one lose the resistance force against the stimuli - one is caused by the accidents: one coarsens and enlarges the experience enormously... a "depersonalization," a disintegration of the will -

- there is a whole kind of morality, the altruistic, the compassion which leads in the mouth: the essence of the weakness of the personality, so that it resonates like an overwrought string and trembles constantly... an extreme irritability...

3) we confuse cause and effect: understanding the decadence not as physiologically and sees in its consequences, the actual cause of self-being-bad

- there is the whole religious morality

4): one longs for a state where one no longer suffers: life is actually a cause for evils felt - they taxed the unconscious, insensate states (sleep, fainting) incomparably more valuable than conscious: it into a methodology...

17 [7]

It is absolutely not the best or the worst of the world: No or Yes, that is the question. The nihilistic instinct says no, is its mildest assertion that non-being (Nicht-sein) is better than reality, that the will to nothingness has more value (Wille zum Nichts mehr Wert) than the will to live, and his strict that if nothingness (das Nichts) is the ultimate desirability, this life, as contrast, is absolutely valueless - is reprehensible...

Inspired by such valuations, a thinker will instinctively seek, all the things which he instinctively attaches more value, to justify a nihilistic tendency to insert. That's the big counterfeiting (Falschmünzerei) Schopenhauer, who was asked too many things with deep interest: but the spirit of nihilism forbade him this anticipated at will to live: and so we see a number of fine and courageous experiments, art, wisdom the beauty of nature, religion, morality, the genius for its apparent hostility to life, as a desire to bring honor to nowhere

17 [8]

It has recently been driven by an accidental and in every respect erroneous word much abuse: you talk anywhere from pessimism to fight particularly, sometimes among reasonable people, a question to which there must be answers, who was right, of pessimism, or optimism. They have not understood <grasped, begriffen> what access it with hands: that pessimism is not a problem, but rather a symptom - that the name be replaced by nihilism - that the question, of whether non-Being (Nicht-sein) is better than Being (Sein) itself already a disease, a decline which is an idiosyncrasy...

The pessimistic movement is merely the expression of physiological decadence, it has its two centers at the points whose sky today on the symptoms of degeneration [+ + +]

17 [9]

Toward physiology of art.

1. the noise as a condition: causes of intoxication.
2. typical symptoms of intoxication
3. the strength and fullness feeling when drunk: its idealizing effect
4. the actual more of strength: his actual beautification. Consider: to what extent our value, "beautiful" totally anthropocentric is: on biological assumptions about growth and progress. More of the force as the dance of the sexes. On the pathological intoxication; the physiological dangers of art -
5. the Apollonian, the Dionysian... basic types: more comprehensive, compared with our special arts
6. question: where the architecture is
7. the collaboration of artistic ability in normal life, their tonic exercise: reverse the ugly
8. the question of the epidemic and contagious
9. Problem of "health" and "hysteria" - genius neurosis =

10. art as a suggestion, in his mid-healing agent, invention than the area of psycho-induction mortise
11. The inartistic states: objectivity, mirror (Spiegelwuth), neutrality. The impoverished will, loss of capital
12. The inartistic states: abstraction (Abstraktivität). The impoverished sense.
13. The inartistic states: exhaustion, depletion, evacuation, - the will to nothingness (Nichts). Christian, Buddhist, nihilist. The impoverished body.
14. The inartistic states: idiosyncrasy (- of the weak, middle). The fear of the senses, those in power, before the rush (the instinct underdog of life)
15. What is tragic art possible?
16. The type of romantic: ambiguous. Their consistency is the "naturalism"...
17. Problem of the actor - the "dishonesty", the typical power of transformation as a character fault... the lack of shame, the buffoon, the satyr, the buffoon, the Gil Blas <translator: maybe novel by Alain-René Lesage>, the actor who plays the artist...
18. Art as noise, medical: amnesty. Tonic (tonicum) whole and partial impotence.

[18 = Mp XVII 5. Mp XVI 4b. July-August 1888]

18 [1]

From the military school of the soul (Aus der Kriegsschule der Seele).
the brave, the cheerful (Frohgemuthen), the consecrated celibate.

I would not underestimate the amiable virtues, but the size of the soul is not compatible with them. Even in the arts includes the grand style of the pleasing.

In times of painful tension and the selective vulnerability of war: it hardens off, it makes muscles.

The deeply wounded have the Olympic laughter (Lachen), you have only what one finds it necessary.

It takes ten years already: no sound reaches me - a country with no rain. One must have much humanity left to the drought not to faint.

Each faith has the instinct of lying: he defends himself against every truth, by virtue of which his will to possess the "truth" danger - he closes his eyes, he slandered...

They have a faith because he "doth (selig macht)": one does not hold true for what we do not "unto salvation". A pudendum.

18 [2]

Theory of abuse of logic as a reality-criterion (Realitäts-Kriterium. —). -

18 [3]

The Chandala are on top, especially the Jews. The Jews are the strongest race in Europe uncertain, because they are superior to the rest of the length of their development. If your organization is a richer, more dangerous career, a greater number of steps ahead, as all other peoples may have. But that's almost a formula for superiority. - A race like any other organic entity, can only grow or perish, it gives no rest. A race that has not perished, is a breed that has been growing constantly. Growing means to be perfect. The duration of the existence of a race decided by necessity over the height of their development: the oldest must be the highest. - The Jews are in the absolute sense spared; can meet a Jew to be a blessing. It is not spared by the way go unpunished, it has slightly compared to the others. But the great advantage but the remains spared. - Your awareness spared to prevent the Jews, on our way to be foolish: for example nationally. It seems they have been previously vaccinated for good, a little bloody self, and this among all the nations: they do not expire slightly more of our rabies, the rabies nationalistic. They are now even an antidote against this last illness of European reason. - The Jews have only touched upon in modern Europe to the supreme form of spirituality: it is the ingenious buffoonery. Offenbach, with Heinrich Heine, the potency of the European culture is truly outdone, and in this way, it is the different race is not yet free, to have spirit. That borders on Aristophanes, to Petronius, to Hafiz. - The latest and oldest civilization of Europe now represents without doubt Paris L'esprit de Paris is the quintessence. But the most jaded Parisians, such as the Goncourt, no decency have taken, in Heine, one of the three peaks of the esprit Parisians to know himself: he shares the honor with the Prince de Ligne and the Neapolitans Galiani. - Heine had taste enough to the Germans cannot take it seriously, for the Germans have taken him seriously, and Schumann has it set to music - in Schumann's music! "You're like a flower" maidens sing all higher. - Today we Heine makes it a crime in Germany to have had taste - laughed to have: namely, the Germans themselves are now desperate to take seriously. -

18 [4]

I distrust all systematizes and go out of their way. The will to system is, for us thinkers at least, something that is compromised, a form of our immorality. - Perhaps one guesses, when you look behind this book, which I am a systematist avoided only with difficulty...

18 [5]

I have given the Germans the deepest book they possess, my Zarathustra, - I hereby give you the most independent (unabhängigste). How? I said to my guilty conscience (schlechtes Gewissen), do you want your pearls - accuse the Germans...

18 [6]

One is at the cost of artists that what artists call all non-form than content, than the thing itself felt. So of course you belong to a world turned upside down.

18 [7]

We should want nothing of what you cannot. Ask yourself, do you want to go? Or go ahead ? Or for you to go? - In the second case you want to be their shepherd: shepherd, that is a top Nothbedarf herd.

18 [8]

-- "If we, out of the instinct of the community, make rules and prohibit certain actions, we prohibit, as it has common sense, not a kind of" being "not an" attitude ", but only a certain direction and practical application this "being", this "mentality". But here comes the ideologue of virtue, of moralist and say, "God sees the heart! What does it matter that you abstain certain actions? You are not about better "- Answer: We want to not be any better, sir, long-eared and virtuous, we are very happy with us - we want to do not only with each other harm, and therefore we forbid certain actions in a certain respect, namely us, while we are the same acts provided that they are our enemies - to you, for example – coverup (beziehn) not know enough to honor. We educate our children to them, we breed them big. If we were from that "God-pleasing" radicalism us to recommend (anempfiehlt) your holy madness (Aberwitz), we would mooncalves enough, not only acts, but the prerequisite to our "attitude" to prohibit, so cut us our virtues, in what our honor, our pride makes. And that's not enough. By combining our "attitude" abolished, we would certainly not be "better" - we would no longer be present, we have removed ourselves so... you're just a nihilist...”

18 [9]

The Russian music brings a touching simplicity of the soul moujik <translator note: Russian peasant>, the lower people into the light. Nothing speaks more to heart than their cheerful ways, which are all sad statement. I would not trade the happiness of the whole west against the Russian way, to be sad. - But how is it that the ruling classes of Russia are not represented in his music? Suffice it to say "bad men have no songs"? -

18 [10]

Where today is the low level of European culture, its swamp? - When the Salvationists in the anti-Semites at the spiritualists, with the anarchists, in Bayreuth. This means that in the five specialties of European cannot. For all these pretend that only they are now the "higher men”...

18 [11]

The disease is a powerful stimulant. Only one must be healthy enough for them.

18 [12]

Great things require that one of them is silent or talking big: big, that is, with innocence, - cynical (cynisch).

18 [13]

To: the will to truth

1. Sentence (Satz). The easier way of thinking prevails over the more difficult - as dogma: simplex sigillum veri. - Dico: that the clarity to identify something as truth, is a perfect childishness...
2. Sentence. The doctrine of Being (Sein), of the thing (Ding), of nothing but fixed units (festen Einheiten) is a hundred times easier than the doctrine of becoming (Werden), from development
3. Sentence. The logic was as a relief meant: as a means of expression, - no later than truth... was it as truth...

18 [14]

The metaphysician

I am talking about the greatest disaster of modern philosophy - from Kant...
Hegel: some of the Swabian trust in God, the optimism regular cow (kuhmäßigen)
Kant: path to the "old game": the have all understood

18 [15]

The great midday (Mittag)

Why "Zarathustra"?
The large self-overcoming of morality (Die große Selbstüberwindung der Moral)

18 [16]

To: the metaphysician.

For the psychology of metaphysics.

The influence of fear (Furchtsamkeit).

What is most feared is the cause of the most powerful disease has been treated (for power, lust, etc.) is of the people most hostile and eliminated from the "real" world. They have the emotions gradually struck out, - God as the opposite of evil, i.e. the reality of the negation of desires and emotions attached (that is straight in nothing.)

Similarly is the irrationality that was hated accidental, accidental of them (as the cause of countless suffering phys) Consequently, it negates this element in the in-itself-being, it is conceived as an absolute "rationality" and "expediency".

Similarly, the change, the transience feared: it expresses a depressed soul, full of suspicion and worse experience (case Spinoza: a reverse kind of man would this change to the charm count)

An overloaded with power and playing would just sort of being the emotions, the irrational and the change in the hedonistic sense approve, together with its consequences, risk, contrast, reason-to-go, etc.

18 [17]

Draft
plan to:
the will to power.
attempt
a revaluation of all values.

-- Sils Maria
on the last Sunday of the
Month August 1888

We are Hyperboreans. - Laying the foundation stone of the problem.

First book: "what is truth?"
CHAPTER I. Psychology of error.
CHAPTER II. Value of truth and error.
CHAPTER III. The will to truth (justified only in the affirmative value of life

Second book: Origin of values.
CHAPTER I. The metaphysician.
CHAPTER II. The homines religiosi.
CHAPTER III. The good and the improver.

Book Three: Struggle of values
CHAPTER I. Thoughts on Christianity.
CHAPTER II. The physiology of art.
CHAPTER III. The history of European nihilism.

Psychologists-amuse oneself (Kurzweil)

Book Four: The great midday (Mittag)
CHAPTER I. The principle of life "ranking (Rangordnung)".
CHAPTER II. The two ways.
CHAPTER III. The eternal return.

[19 = Mp XVII 6. Mp XVI 4c. W II 9b. W II 6b. September 1888]

19 [1]

I am often asked why I was really writing books in German? My answer is always the same: I love the Germans, - Everyone has a little foolishness (Unvernunft, <unreasonableness>). What makes me, if the Germans do not read? The more I try not matter to them just to be. - And, who knows? maybe they read about me tomorrow.

2.

The new Germany is a large quantity of inherited and acquired shoulder-drive: so that it can spend the accumulated wealth of power for a time even extravagant. It is not a high culture, the Lord made with him, much less a delicate taste, a noble "beauty" of the instincts, but manly virtues may be, than any other country in Europe have. A lot of good courage, and self-respect, a lot of safety in transport, the reciprocity of duties, much industriousness, much perseverance - and an inherited moderation which needs the spur rather than the obstacle's. I would add that there is still obeyed without the humble obedience... And nobody despises his opponent...

3.

After I meet in this way the Germans have become - because I love them, despite all this - I have no reason to deprive them of my objection. They were once the "people of thinkers": they think at all today? - you no longer have time for it... German "spirit" - I'm afraid that's a contradiction in terms. - You are bored, they are perhaps the major politics devours the seriousness of all truly great things - "Germany, Germany above all (Deutschland, Deutschland über alles)" - an expensive, but not a philosophical principle. - "Is there any German philosophers? Are there German poets? Are there good German books? "- one asks me abroad. I blush, but with the courage with which I am also in desperate cases of his own, I answer: "Yes ! Bismarck "... If I confess what books you read now? - Dahn? Boar? Ferdinand Meyer? - I have heard praise this humble university professors Bieder-Meyer at the expense of Gottfried Keller. Execrable instinct of mediocrity!

4.

I allow myself one more amusement. What I had told me a little book, as it from his first trip to Germany back to me. The same words: *Beyond Good and Evil*, - it was just between us, just the prelude to the work which we have here in my hands. The little book said to me: "I know very well what is my mistake, I'm too new, too rich, too passionate - I disturb the sleep. There are words in me that God still tear one's heart, I'm a rendezvous of experiences that you make only 6000 feet above any human sphere of influence. - A good reason that Germans understand me... "But I said, my poor book, how could you even your pearls - accuse the Germans? It was a stupid thing! - And now the book told me what had happened to him.

5.

In fact, it has taught since 1871, only to be thoroughly about me in Germany: the case proved it. I wonder not if you do not understand my Zarathustra, I do not blame it: a book so far, so strange that six sentences (Sätze) of understood it, that is experienced, have raised into a higher order of mortals. But that "other world" not to understand - and I admire almost... A speaker of the national newspaper (Nationalzeitung) understood the book as a sign of the times, as a real right Junker-philosophy of it be wanting to be only Kreuzzeitung in courage. A little light at the Berlin University said the "Rundschau", apparently in deference to his own enlightenment, the book places for psychiatric and even quoted it: prove points that had the misfortune to something. - A Hamburger Blatt saw in me the old Hegelian. The literary Central Blatt admitted "the thread" for me to have lost (when it has had him -?) And quoted in order to justify a few words about the "south in the music" as if a music which is not in Leipzig's ears, thus ceasing to be music. It nevertheless remains true that in principle there I confess: il faut la musique Mediterranis. - A theological innocence gave me to understand, I lay anything to the logic, but only to "fine style": how can we take seriously what I would take so little seriously? - All this may yet go down (hingehn), but I've seen cases where the "understanding" the measure of humanity's crossed and slipped to brutish. A Swiss editor of the "Bund", did the study of these works refer to nothing other than that I requested the same for the abolition of all decent feelings: he had seen at the words "Beyond Good and Evil" something really thought... But such a case, my humanity was always grown. I thanked him for it, I gave him to understand himself, no one got along better - he's believed... A year later the same newspaper treated my Zarathustra higher than exercise in style, with clever hints about the imperfection of my style -

- and I had my pleasure at the back (Allen): why should I conceal it? It is not in vain recluse. The mountain is a silent neighbor, it takes years, reports (?) without a word. But the sight of the survivors refreshed: you can finally get all the little children to him, you (?) beasts nor any kind, even if it has horns. (I always talk with a cow, "my lady" to: that flatters her old heart). Only the hermit knows the great tolerance, the love of animals - in all ages have understood the hermit on it...

19 [2]

Revaluation of all values.
By
Friedrich Nietzsche.

19 [3]

Thoughts for tomorrow.
Excerpt of my philosophy

Wisdom for Tomorrow
My philosophy
in excerpt (im Auszug)
Magnum in parvo.

A philosophy
in excerpt.

19 [4]

1. We are Hyperboreans.
2. The problem of Socrates.
3. The reason in Philosophy.
4. How the real world finally a fable
5. Morality as antinature (Widernatur).
6. The four major errors.
7. For us -- against us.
8. Concept a decadence religion.
9. Buddhism and Christianity.
10. From my aesthetics.
11. Among artists and writers.
12. Maxims and arrows.

19 [5]

Multum in parvo.
My philosophy
in excerpt.
By
Friedrich Nietzsche

19 [6]

Idleness
a psychologist.
By
Friedrich Nietzsche.

19 [7]

There are words in me that tear to a god or the heart, I'm a rendezvous of experiences that you make only 6000 feet above any human vapors (Dunstkreis): basic enough that the Germans understand me..." But I replied, my poor book, how could you even your pearls - accuse the Germans! It was a stupid thing! - And now tell me the little book that had befallen him.

In fact, it has taught since 1871, only to be thoroughly about me in Germany: the case proved it. I wonder not if you do not understand my Zarathustra: a book so far, so good that we must have divine blood in their veins, to hear his voice of a bird. But that "other world" not to

understand - and I almost admire. You understand it all, the best in France. - An officer of the national newspaper (Nationalzeitung) picked up the book as a sign of the times, as the real, right Junker philosophy of it be wanting to be only Kreuzzeitung in courage. A little light at Berlin University, told the "Rundschau", apparently in deference to his own enlightenment, the book quoted for psychiatric and even points for places that had the misfortune to something to prove. - - A Hamburger Blatt saw in me the old Hegelian. The literary Central Blatt admitted "the thread" for me to have lost (when it has had him -?) And quoted in order to justify a few words about the "south in the music" as if a music which is not in Leipzig's ears, thus ceased to be music! It nevertheless remains true that in principle there I confess: il faut la musique Mediterranis. - A theological innocence gave me to understand, I lay anything to the logic, but only to "fine style": how can we take seriously what I would take so little seriously? - All this may yet go down (hingehn). But I've seen cases where the measure of the understanding of humanity's crossed and slipped to brutish. A Swiss editor of "Bund" knew to take from the works mentioned anything other than that I applied the same for the abolition of all decent feelings: you can see, he had at the words "beyond good and evil" Something really thought... But such a case, my humanity was always grown. I thanked him for it, I gave him even to understand, no one had understood me better, - he believed it... A year later the same newspaper treated my Zarathustra, the lowest point of humanity, as a higher exercise in style, with clever hints about the imperfection of my style...

- And I had my fun at the Allen: what should I conceal it? It is not in vain recluse. The mountain is a silent neighbor, it takes years, without a sound one reached. But the sight of living quickened: we can finally all the "little children" to come to you pet any kind nor beasts, even if it has horns. Only the hermit knows the great tolerance. The love of animals - in all ages have understood the hermit on it...

Sils-Maria, Oberengadin,
beginning September 1888.

19 [8]

Revaluation of all values.

First book.
The antichrist. Attempt a critique of Christianity.

Second book.
The free spirit. Criticism of philosophy as a nihilistic movement.

Third book.
The immoralist. Critique of the most disastrous kind of ignorance, of morality.

Fourth book.
Dionysus. Philosophy of the eternal return.

19 [9]

The immoralist

Psychology of the errors, which rests on the moral
1) Confusion of cause and effect
2) imaginary physiological causes of general feelings (Allgemeingefühle)
3) the causality of will than of his own "free will"
4) man seeks pleasure and avoids pain ("all involuntary evil")
5) Selfishness (Egoismus) and unegoism (false opposites)
false psychology of "devotion" "sacrifice," "love"

Psychology of the means, by which morality comes into domination (Herrschaft), the pious fraud.

19 [10]

In the history of civilization is the "kingdom" in the meantime a disaster: Europe has become poorer since the German spirit has finally dispensed with the "spirit". - We know something of them in foreign lands: the Germans do not want to lie about this! One wonders: Do you have a single mind in question? Or even a three-quarter-spirit?... That there is no German philosopher, one end of the first rank. Nobody is so unfair, it attributed to the Germans, if loquacious zeros, as unconscious (Unbewußte), Mr. E. von Hartmann, or a gift and bilious scum, as anti-Semitic abuse in Berlin Mr. E. Dühring, the word philosopher - the latter is not decent people among his followers, the former is not proper "understanding."

19 [11]

The state wishes to claim to speak on the issues of culture with and to decide for themselves: as if the state does not only a means, a very subordinate means of cultivation would be... "A German Reich" - how much "German Empire" was expected at a Goethe!... All the great ages of low political culture times were: -

[20 = W II 10a. Summer 1888]

20 [1]

The brazen silence -

Five ears - and no sound in it!
The world was silent...

I listened with the ears of my curiosity
Five times I threw the rod about me,
Five times I went up no fish -
I asked - no answer I went into the net -

I listened with the ear of my love

20 [2]

You ran too fast:
only now, when you're tired,
brings you your lucky one.

20 [3]

a snowy soul, the
a thawing wind cajoling (zuredet, <persuading>)

20 [4]

a sparkling stream of dancing, the
a crooked bed
baited by rocks:
between black stones
shines and jerks its impatience.

20 [5]

The daring
beware warning!
To alert the sake
It still runs into any abyss.

20 [6]

Well tracked,
badly hit

20 [7]

crooked people go big and currents,
crooked, but their goals:
this is their best courage,
they are not afraid of crooked ways.

20 [8]

Goats, geese and other
Crusaders and whatever else
The holy Spirit
has led

20 [9]

are the stilts?
or are of pride's strong legs?

20 [10]

kinked and servile,
brittleable (anbrüchig), disreputable (anrüchig)

20 [11]

I am always among you
like oil in water:
always on top

20 [12]

a recharge (Saufladen) one next to each shop

20 [13]

His death is certainly one:
why would not you be cheerful (heiter)?

20 [14]

poorly with itself
married, unfriendly
its own house dragon

20 [15]

the sky is on fire, the sea
spits on us

20 [16]

the sea bares its teeth

against you.

20 [17]

your God, you say to me,
is a God of love?
of conscience
is a God a bit (Gottesbiß),
A bite out of love?

20 [18]

below my summit
and my ice
nor of all belts
love girded

20 [19]

whom befits the beauty?
not the man:
the man hides the beauty, -
But few (wenig) is good a hidden man
free kick forth, - - -

20 [20]

you've got back into the crowd:
the crowd will be smooth and hard.
The loneliness wearing down (mürbt)...
spoil the solitude...

20 [21]

does not fail him!
Well he laughs
as a flash:
but afterwards
Thunder rumbles long be angry.

20 [22]

he had collected himself after,
He was already tired,
he already looks the way he went -
and more recently he loved everything untrodden (Unbegangne)!

20 [23]

that my wisdom like the sun:
I wanted them to be light,
but I was blinded;
The sun stung my wisdom
these bats
the eyes of...

20 [24]

his compassion is hard,
Pressure crushes his love:
not give a huge hand!

20 [25]

How it is now my will:
and since this is my will,
everything (Alles) goes according to wish me well -
This was my last wisdom:
I wanted what I have:
I forced myself to every "must"...
since there is for me not a "must"...

20 [26]

Arrogantly against small
Advantages: the shopkeeper where I
long finger can see
There's craving me immediately,
to draw the short straw:
said will my brittle taste of me.

20 [27]

little people
trustful, frank,
but lower doors:
only low enter through it.

20 [28]

you just want the ape (Affe)
be your God?

20 [29]

your great thoughts,
coming from the heart,
and all your little
- They come out of my head -
they are not all bad thought?

20 [30]

beware
was not the drummer
your destiny!
go out of the way
bonbons (Bumbums) all the glory!

20 [31]

will you catch them?
speak to them,
as a lost sheep:
"Your way, oh your way
you've lost him "
They follow each according to,
So they who flatters.
"How? we had a way?
they secretly talking to himself:
it really seems we have a way! "

20 [32]

not angry with me, that I slept:
I was just tired, I was not dead.
My voice sounded angry;
But just snoring and wheezing
was it, the song of a weary:
not welcome the death,
no grave-lure (Grabes-Lockung, <tomb-enticement>)

20 [33]

helpless as a corpse,
in life already dead, buried

20 [34]

stretch out a hand to small coincidences,
is not pleasing to the unwelcome:
Against his fate should not be prickly,
one unless a hedgehog.

20 [35]

Increases you (ihr)
is it true that you rise,
you higher men?
Will not you pardon me,
the same ball
in the amount of down
- Lowest through your...?
flees their not in front of you, you rising?...

20 [36]

strangled with ambition:
under such lust's me,
to be the last -

20 [37]

the murderer of God
the seducer of the purest
the friend of evil?

20 [38]

He stands upright,
with more sense of right
in his left toe
as I sit in their heads:
a virtue-monster,
cloaked white (weißbemäntelt)

20 [39]

what of it! his heart
is tight and all his mind
in these narrow cage
trapped, trapped

20 [40]

their rigid ways
I was all game

20 [41]

I love you?...
So loves his horse, the rider:
it carries him to his destination.

20 [42]

narrow souls,
Shopkeepers!
When money moves in the box
jump into it with the soul always!

20 [43]

you hold it any longer,
thy imperious fate?
Love it, it you have no choice!

20 [44]

Will the redeemed.
Who has nothing to do, which makes
to create a void.

20 [45]

the loneliness
Implanted not: it matures...
And also you need the sun to have girlfriend

20 [46]

Throw your heavy deep!
People forget! People forget!
A divine (Göttlich) art of oblivion!
Want to fly
will you be home at heights:
throw your heaviest in the sea!
Here is the sea, cast into the sea!
A divine art of oblivion!

20 [47]

the witch.

we thought ill of each other?...
we were too far away.
But now, in this smallest of places, staked (angepflockt) to a fate
how we should still be our enemies?
we must love even if you cannot escape

20 [48]

The truth -
a woman, nothing better:
fraudulently in their shame:
what they would most like to
they will not know it,
she keeps her fingers before...
To whom she gives? The violence alone! -
It need violence,
are hard, you wise ones!
you have to force them
the bashful truth...
to their salvation
need's of coercion -
- She is a woman, not better...

20 [49]

Alas, that you believed
despise having to
waived only where you are!...

20 [50]

Hours of the evening
where even the ice
my summit glows!

20 [51]

Water ride - fame.

Your waves?
My little woman? You strange
you angry with me?
rushes to her angry?

With my oar, I suggest
your folly on the head.
This boat -
you yourselves have to carry him immortality (Unsterblichkeit)!

20 [52]

Such things may not be refuted:
It would therefore have they?
O you innocent (Unschuldigen)!

20 [53]

I am at home on the heights,
to heights not ask me.
I lift my eyes up;
A low-look (Niederschauender) I am,
One who has blessed:
Blessing all look down...

20 [54]

Already he is gruff,
jagged stretches
he elbows;
his voice is acidified,
his eye looks verdigris (Grünspan, <greenish>).

20 [55]

with a fine eye
Velvet curtains (Sammtvorhängen):
rare bright -
it honors the one to whom it is found open.

20 [56]

Milk flows
in their soul, but alas!
their minds are wheylike (molkicht)

20 [57]

a strange breath breathes and hisses at me:
I am a mirror, which is up there (drob) cloudy?

20 [58]

beautiful, what has such soft skin!
What do you want fluff
scrape of such things?

20 [59]

Truths that are not yet a smile
has gilded;
green bitter truths impatient
Sitting around me.

20 [60]

Oh you all glowing ice!
Its summit sun of my loneliest happiness!

20 [61]

Slow eye,
who love rare:
But if they love it flashes up
like shafts of gold,
where a dragon stronghold (Hort) of love watching...

20 [62]

"Go to hell, who goes your way?" -
Well! to my hell (Hölle)
I want the road paved with good sayings to me

20 [63]

Want to reach into thorns?
To pay heavily for your fingers.
Grab a dagger

20 [64]

you're fragile?
Sun beware of baby hands!
The child cannot live
if it breaks anything...

20 [65]

and the smoke is something useful:
thus says the Bedouin, I speak with:
you smoke proclaimers, not you
the one who is traveling,
the nearness (Nähe) of a welcoming hearth?

20 [66]

who laughs best today,
the last laugh too.

20 [67]

a tired traveler,
with the hard bark
A dog receives

20 [68]

Milk heart, warm from the cow

20 [69]

the crabs are, with whom I have no sympathy,
you attack it, it taverns;
can you hear them, it works backwards.

20 [70]

too long he sat in a cage,
Run away this!
he feared a too long
Jailers:
He is now fearful of its path:
Everything makes him stumble,
the shadow of a stick already makes him stumble

20 [71]

Beyond the north, the ice, today,
beyond death,
off -
Our life, our happiness!
Neither by land,
still water
the way you can
Hyperboreans find us:
so true of us said a wise mouth.

20 [72]

oh this poet!
Stallions are among them,
the chaste in ways whinny

20 [73]

Look out! do not look back!
it is destroyed,
if you go always to the reasons

20 [74]

affable man and against accidental
a sunspot
on wintry slopes

20 [75]

a flash was my wisdom;
with a diamond sword to cut through all my darkness

20 [76]

counsel, mystery friend (Räthselfreund),
where now dwells my virtue?
she ran away from me,
they feared the malice
my hooks and nets

20 [77]

My happiness makes them woe:
Bolden is this envy my happiness to shade;
they shiver to himself to look green -

20 [78]

lonely days,
you want to go on brave feet!

20 [79]

and only if I am a burden to myself,
precipitated it hard for me!

20 [80]

discomforts
like any virtue

20 [81]

a prisoner who drew the hardest lot:
stooped work,
work in the dull dark shafts:
a scholar...

20 [82]

wherever he went? who knows?
but it is certain that he downfall (untergieng).
A star went out in the desert space:
bleak was the room...

20 [83]

even the sound of the storm cloud:
but is already
glittering quiet difficult -
Zarathustra's wealth over the fields down.

20 [84]

This alone saved from all suffering -
choose now:
the rapid death
or the long-standing love.

20 [85]

new treasures we dig
our new underground: ("carpetbaggers")
ungodly it seemed the old man once,
to stir up treasures on earth entrails;
anew there are such impiety:
hear you not all deep-rumbling tummy ache?

20 [86]

you'll absurd
you're virtuous

20 [87]

The sacred disease,
the belief

20 [88]

are you strong?
strong as a donkey? strongly than God?
are you proud?
proud enough that you do not know your vanity to be ashamed of?

20 [89]

they have created their God out of nothing (Nichts):
what wonder, now he was to annihilate them -

20 [90]

a scholar of old things
a gravedigger and crafts,
a life of coffins and sawdust

20 [91]

hurry on
like jumping spider monkeys

20 [92]

as they stand there,
The heavy granite stone,
the values from time immemorial:

alas! how are you going to upset?

20 [93]

its meaning is an absurdity,
its joke and yet – But-Joke
(ihr Witz ist ein Doch- und Aber-Witz)

20 [94]

diligently, confidentially:
golden light comes to me every day
and up the same.

20 [95]

full of deep mistrust,
overgrown by mosses,
lonely,
protracted will,
all lustful alien
the silent one

20 [96]

He crouches, he lies in wait:
he can no longer stand upright.
He different growth (verwuchs) with his grave,
overgrown this spirit:
how he could ever rise again ?

20 [97]

are you so curious?
you can see around the corner?
one must, to the to see, have eyes behind his head

20 [98]

they are cold, these scholars!
That lightning was beating in their food!
That they learned to eat fire!

20 [99]

Cats scratch,
with bound feet;
because they sit
and look toxic.

20 [100]

he threw himself from his height?
what seduced him?
Pity seduced him with all that is base:
Now he lies there, broken, useless, cold -

20 [101]

Paper blowfly
Day-old readers

20 [102]

a wolf begot himself for me
and said, "you cry, even better than we are wolves"

20 [103]

Black and worse and you looked as any seer:
by the lust of hell has gone a sage.

20 [104]

new nights you wrapped him about you,
new deserts invented your lions' feet

20 [105]

on this stone beauty
cools my hot heart

20 [106]

of a new fortune
tortured

20 [107]

far out into the sea of the future

I throw over my head the Angel

20 [108]

Grave (Grabe), worm!

20 [109]

I am one, which one swears oaths:
I swear it!

20 [110]

not that you overturned the idols:
that you knocked over the idolaters in you,
that was your courage

20 [111]

Beyond my happiness!
what is my lucky day,
casts shadows in the light of his

20 [112]

owe the greatest debt,
- And all the virtues are still
lie in front of my debt to my knees -

20 [113]

deceive --
Everything that is in war.
The skin of the fox:
it's my secret coat of mail (Panzerhemd)

20 [114]

Fame
not detected at an early stage:
One who has his reputation been saving has

20 [115]

for such ambition
this earth is not too small?

20 [116]

List is better than violence?

20 [117]

I gave everything away
all my worldly possessions:
Nothing is left me more
as thou, great hope!

20 [118]

"Nothing is without a win in anger"

20 [119]

where there is danger,
I'm going
because I'm growing out of the ground

20 [120]

thus says every general:
"Give not the winner
nor the vanquished alone!"

20 [121]

The big moment comes,
the danger of dangers:
my, soul is still...

20 [122]

who would it be, the law could give you?
Sun take you right!

20 [123]

not to his sins and follies of the great:
his perfection I suffered when I
Most people suffered

20 [124]

Rubble of stars:
from these ruins I make my world

20 [125]

to this idea
I prefer all future

20 [126]

what happens? is the sea?
No, my land is growing!
it raises up a new glow!

20 [127]

a thought
still-hot liquid lava:
but each lava builds
to get yourself a castle,
every thought crushed
most recently with "laws"

20 [128]

no more than new voice spoke,
makes it out of old words
a law:
where life frozen, towered to the law.

20 [129]

so I began:
I forgot the compassion with me !

20 [130]

your false love
to the bygone,
a gravedigger love -
it’s a predator alive
they steal it from the future -

20 [131]

the worst objection
I hid it to you - life is boring:
throw it away, so it is palatable to you again!

20 [132]

This serene depth!
What else was said stars,
the spots it was.

20 [133]

highest this obstacle,
that thought of thoughts,
Who created it yourself!
Life itself is created
his highest obstacle:
his own thoughts about it now jumps across

20 [134]

Enthusiasts and twilight refuges (Dämmerlinge),
and whatever else
between evening and night
crawls, and stands on crawling lame legs.

20 [135]

they chew pebbles,
they lie on their stomachs
small round things before;
they pray to everything, not what falls over -
this last servant of God (Gottesdiener)!
Believers!

20 [136]

what has not,
but necessary, has
that one should take:
I took me a good conscience.

20 [137]

secretly burned,
not for his faith,

rather, that he at no faith
took more courage

20 [138]

whoever lives in you,
the one you live soon:
where you sit long,
there are growing habits.

20 [139]

dry river beds,
parched sandy souls

20 [140]

stubborn spirits,
fine, petty

20 [141]

their cold
does solidify my memory?
Did I ever so heart
to pat me glow and feel?...

20 [142]

(At night, starry sky)
oh this dead silent noise!

20 [143]

broad stairs slowly
rise to happiness

20 [144]

of earthly lights,
the reflection of strange luck
illuminated ashen
a moon-and night-worm

20 [145]

"Love the enemy,
let you steal from the robber":
and the wife hears it - does

20 [146]

in the twelve stars of my virtue: you have all seasons

20 [147]

our quest for the truth -
it is a hunt for happiness?

20 [148]

it is only good if you forget.
Children who have complaints and penalties for a memorial,
be tricky, secretly -

20 [149]

The dawn (Morgenröthe)
with bold innocence
saw it and disappeared.
Storm clouds were behind her.

20 [150]

restless as horses:
no fluctuation in our own shadow
up and down?
you will lead us into the sun,
against the sun -

20 [151]

Truths for our feet,
Truths by which dance can be

20 [152]

Specters,
tragic grimaces,
moral throat tones

20 [153]

Weather clouds - what's up to you!
For us, the free funny airy spirits

20 [154]

you wives,
that you to what you love
want to suffer?

20 [155]

the sloths said in his ear:
"Who has nothing to do,
Nothing makes the one to create”

20 [156]

If the lone
The great fear is produced,
if he runs and runs
and does not know where to go?
when storms roar behind him,
when the flash testifies against him,
when his cave with ghosts
makes him fear -

20 [157]

I am only a word-maker (Worte-macher):
what is on words!
what's up to me!

20 [158]

too soon
I laugh again:
has an enemy
some amends to me

20 [159]

With an overcast sky,
when arrows
and murderous thoughts

shoots at his enemy

20 [160]

astray, as bells
in the forest

20 [161]

the brave, the cheerful (Frohgemuthen),
the celibate
I sing this song.

20 [162]

War songs of the soul.
The victorious
From the seventh solitude.

20 [163]

The road to the size of
songs
of Zarathustra

20 [164]

The grave of God.

20 [165]

The songs of Zarathustra.

First part:
The way of the grandeur
By
Friedrich Nietzsche.

20 [166]

The songs of Zarathustra.

First part:
the poverty of the richest
By
Friedrich Nietzsche.

20 [167]

The eternal return.
Zarathustra's
Dances and Pageants.
By
Friedrich Nietzsche

20 [168]

The songs
of Zarathustra's

First part:
The way to grandeur

[21 = N VII 4. Autumn 1888]

21 [1]

Teichm
Scepter gr
Spir
A Müller, Islam
<Translator note: hasty FN abbreviations>

21 [2]

Evening in the Café Livorno
3-5 into the café Florio

Not to Roma
not to quencher (Löscher)

Not on set in the street!

do not buy books!
not go into the crowd!
Evening through the garden to V castle, then back inside until the end of Piazza Vittorio Emanuele and the Café Livorno
in the theater with Gall num rehearse!

21 [3]

Cap. on faith
Cap. Paulus about
which means, ill to make
which means, crazy to make

21 [4]

no letters to write!
no books to read!
into the café to take something to read! (ins Café etwas mitnehmen zum Lesen!)
Notebook (Notizbuch!)!

21 [5]

Water to drink.
Never spirituous liquors.
from time to time (about Rhaba ber < rhubarb>)
A glass of tea in the morning: cold can be!
at night a little warm!
in theat gelatinous posto numer
no glasses on road
not go into the crowd!
not to quencher!
not to Rome!
do not write letters
Evening dress warm!

21 [6]

Oh what good deed is a Jew under German cattle! underestimate the gentlemen... The anti-Semites. What really distinguishes a Jew and an anti-Semite the Jew knows that he is lying, if he's lying: the anti-Semite does not know that he always lies.

21 [7]

We see young men often disappear today in quite respectable origin ambiguous movements: they have their long life makes no sense to give know - anyone will finally sense in them an almost tyrannical necessity. Recent decisions of the accident: they succumb to a party that has a "meaning" protested against the basically not only their taste but their smell, -

against which basically not only the taste but the smell of protest, the anti-Semites, for example: just because the anti-Semites have a goal, the hand-grasp
is up to the insolence of the Jewish money...

their lives do not make sense to give and finally the fall of a party that has a meaning that anti-Semites to B, which aims to tangibly insolence (Unverschämth) is: the Jewish money

they become Beisp A, simply because the A have a goal, the wrist to insolence is - the Jewish money..

Definition of anti-Semites: envy, resentment and impotent rage as leitmotif in instinct: the claim of the "elect", the perfect moralistic even hypocrisy (Selbstverlogenheit) - they must all virtue and constantly in big words have mouths. This, however, the typical characters: they do even remember who they see it confusingly similar? an anti-Semite is a "jealous" that most stupid Jew - -

21 [8]

I dare one proper (proprium) my nature to suggest, especially since almost is proper (proprium). I have something I call my inner nostrils. For any contact with people the first thing is betrayed me, the degree of internal cleanliness [- - -] - I just smell the "beautiful souls" as particularly unclean. As someone has to be, or how someone something before whether he holds it, to communicate unambiguously with it - if someone bear or an "ideal" necessary... The idealist smells bad to me...

I would dare to mention the name of a scholar of Jewish descent who have become instinct to me by a noble coolness and clarity at any time a deep sense of beauty, cleanliness has been in my mind: he likened himself for a moment, he was never the other, hid, neither before nor witnesses, without witnesses. This includes not only a perfect habit of hardness and boldness against him, it is also a great resistance to order, under the influence of social or occupational accident or not to change. It's also a sign of strength as the so-called - - -

The contrast with the described cleanly types give me an average of almost all Germans I know, especially the men anti-Semites, which I found - par excel feel. Bad instincts, an absurd ambition, vanity, [- - -], while the attitude of "higher values", the "idealism"...

[22 = W II 8b. September-October 1888]

22 [1]

Side note to a English silliness (niaserie anglaise). - "What you do not, that you do the people, do not even doing," This is a wisdom, which is regarded as wisdom; which is regarded as the basic morality - as a "golden sentence". John Stuart Mill and who does not believe in it among English... But the spell does not make the slightest attack. The calcul "do nothing, what you yourself do not want to be dressed" to prohibit actions harmful consequences of their sake, the general idea is that an action is always rewarded is. What if someone with the "principle" in the hand, said, "just such acts must do is to pre-empt others do not us - so we put others out of state, they are the other hand - to do? ": let us imagine a Corsican, which dictates his honor, the vendetta. Also, he does not want any bullet in the body: but the prospect of such, the probability of a ball keeps him not from to satisfy his honor... And we are not at all decent acts just deliberately indifferent to that which comes from this for us? To prevent an act which would have adverse consequences for us - this one would be prohibited for any decent acts...

In contrast, the verdict is valuable because he had a type of man betrays: it is the instinct of the herd, which formulates with him - is it right, you take the same: as I told you, you me - This is really an equivalence of actions believed that, in any real relationships, not simply occur. It cannot be any action to be returned: between real "individuals" there is no similar action, hence no "retribution"... If I do something to me is the thought away completely, that at all like any man would be possible: it is me... You can repay me nothing, you would always have a “different" commit act against me -

22 [2]

Chapter on Paul
the Jewish family in the diaspora
the "love"
the "free" grooming of Jesus
all Jewish priestly
a) Death for our sins
b) the "savior" is immortal
the deep hatred of the culture and the knowledge - even Jewish (*Genesis* 52
the "immortal" soul Psychology of the "dying" 18
the priest as "evil angels" 10

everything was spoiled by the church's
1) the asceticism
2) fasting 66
3) the "monastery"
4) the parties
5) the mild heartedness (Mildherzigkeit)
My goodness heroism 243

Psychology of the first Christians "judge not" 11
197 63 Protestant 184
big lie of history 17

22 [3]

Book 2. Prove that the nihilistic way of thinking, the result of belief in the moral and value-priest (Priester-Werthe) is: if you have set the value false, then appears in the insight into this falsehood, the world devalued...

Book 3. morality in terms of development, on average, in the immoral intention of the fact (Faktum) of history... their self-refuting in that it, in order to obtain their values straight, the counter value practice must...

22 [4]

Paul: he seeks power against the reigning Judaism, - his movement is too weak... revaluation of the term "Jew": the "race" is done at site: - but that was the foundation negate: the "martyrs", the fanatic, the value of all strong belief...

Never concede that the humanitarian effects speak for Christianity...

Christianity is the decay form of the ancient world in utter powerlessness so that the sickest and most unhealthy and needs to come on top of layers.

22 [5]

Consequently, had other instincts come to the fore, by one unit, a resisting force to create - in short, a kind of desperate situation was necessary, as those of the Jews from their instinct for self-preservation had won...

Are invaluable for this persecution, the Christians - the community in danger of the mass conversions as the only way to make the private prosecutions to an end (- you take it as easy as possible, hence the term "conversion")

22 [6]

Idols hammer.
or
serenity
of a psychologist.

Idols hammer.
Or:
as a psychologist asks questions.
By

Friedrich Nietzsche.

Idols hammer.
idleness
of a psychologist.
By
Friedrich Nietzsche.

Idols hammer.
Or:
as a psychologist asks questions.
By
Friedrich Nietzsche
Leipzig
publisher C. G. Naumann
1889.

Twilight of the Idols.
Or:
as one with the hammer
philosophizes.
By
Friedrich Nietzsche.

22 [7]

I the interpreter to find arguing as low Christian manner of frivolity. His life interpreted in such a way as do Swabian Christians, seems to me quite indecent - it is lack of great righteousness about to discover not - interpret man to something [- -] - and that it is a paltry 's trick - if the science is not the conscience leads, so always be lagging behind because of efficiency, - so as not weak cowardly, mindless, in a Christian way to navigate down his life as it is possible in the remaining areas as in Swabia, is possible, what is there left behind was the righteousness... Not the "spirit" because it belongs to no sagacity to see through the "fraud" that was then drives

22 [8]

A belief, based on holy books, which no one can be considered as books, the books communicated by revelation to those who know the truth as something that is given, it is clear that, not as something that [- - -] and with unspeakable self-mastery and breeding, a faith that never has the will to understand its sacred books, the [- - -] by "revelation" is his typical state ensured

22 [9]

One should never be forgiven the Germans, the R <translator note FN abbreviation> their goal to their victory brought, - the victory over Christianity. The German Reformation is their dark curse... And three more times has this unfortunate race was made between them in order to inhibit the progress of civilization - the German philosophy, the freedom wars (Freiheitskriege <Napoleonic Wars?>), the founding of the empire at the end of the nineteenth century - all major fates of culture!

22 [10]

57th Cap.) the sacred purpose: Manus thoughts in his lie.
58th Cap.) never intended to humanitarian admit effects of Christianity, it has spoiled everything - the terrible loss that have experienced all the valuable things that the seriousness of imaginary, in adverse wasted; that until the middle of this century, the questions food, housing, health seriously were
59th Cap.) the large experimental values of the counter - the mission of the German
60th Cap. my claims.
1. One avoid dealing with those who remain are still Christians, - the reasons of cleanliness.
2. The cases considered, where Christianity is merely apparent consequence and symptom of neurasthenia, by all means to prevent that from such foci of infection from taking hold.
3. That the Bible is a dangerous book is that one must learn caution against it, - that immature age classes must be given not just in the hand
4. that the priest as a sort of Chandala consider and treat
5. All sites, facilities, education, clean from the defilement of the priest
6. Festivals and saints 'savior'
7. Time-datings (Zeit-Datirung)

22 [11]

I've seen cases where young men of respectable origin, the time to give their life a goal understand, finally disappearing in a really dirty movements - just because they give them a goal... Some are even as anti-Semites...

22 [12]

58. What we owe to Christianity
The terrible loss, because everything that value is what important has been the first order is not taken seriously...
- now we are beginning to take health, clothing, food, dwelling on, seriously...
the waste of all passion, all the enthusiasm of all depth and subtlety of mind

22 [13]

From the higher men (höheren Menschen).
Or:
the temptation of Zarathustra's.

Zarathustra's temptation.
Or:
who would pity a sin.

Zarathustra's temptation.
Or:
as pity is a sin.
who would pity is a sin.

22 [14]

Revaluation of all values.
The Antichrist. Attempt a critique of Christianity.
The Immoralist. Critique of the most disastrous kind of ignorance, of morality.
We yes-saying. Criticism of philosophy as a nihilistic movement.
Dionysus. Philosophy of the eternal return.

Zarathustra's songs
from
seven solitudes.

22 [15]

Zarathustra temptation.
Or:
to whom compassion for sin
would.
By
Friedrich Nietzsche.

22 [16]

The Case of Wagner. A musician problem.
Twilight of the Idols. Or: how to philosophize with a hammer.
Zarathustra's temptation. Or: to whom sympathy would be a sin.

22 [17]

the causation of action
the purposes set falsely:
Luck a) own "Selfish" b) foreign
"egoism" "unegoism"

(- lowest lack of self-reflection by Schopenhauer, who also
c) foreign sorrow d) own suffering
adds, which are of course only specifications of the term "own happiness" (a)
if happiness is the purpose of the act, it must dissatisfaction go ahead to the action:
pessimistic falsification of the facts. The aversion as a motive for action.
My theory: pleasure, displeasure, "will", "purpose" totally incidental merely phenomena,
- never the cause. All so-called "spiritual" causation is a fiction

Causality of action
Displeasure and pleasure motives (Unlust und Lust Motive)
the will as cause in action

Provided: that the whole history in the sphere of consciousness is
that the true causality of an intellectual is...
that the "soul" knows what it wants and that the worth of the act of will caused by their knowledge is...
that the soul is free from the will and therefore - - -

22 [18]

The bad acts that are the decadents precisely by their lack of "egoism" marked, - they are not directed at the last benefit

Psychology of the so-called unselfish actions - in fact they are strictly regulated to self-preservation instinct towards
The reverse is also in the so-called selfish actions of the case:
here, just missing the directing instinct, - the deep consciousness of the useful and harmful

All the strength, health, vitality points from the increased tension (vermehrten Spannung) towards the commanding instincts of self-will lose all is decadence

22 [19]

Theses: there is no selfless (unegoistische) act
: there is not a selfish act
: happiness is never an end of action, never cause pain
(- the unlust may still be large: the mechanism would not be free, so there was still no action.

Lust and unlust are no reasons, they just put something in motion - they accompany it...

To what extent all the lowly, vicious, brutal, cunning refined- are merely symptomatic of degeneration

The herd instinct

Critique of sympathy
Critique of self-esteem
Why truth?

22 [20]

Consequences of false belief to the "ego"
man seeks happiness: but in this sense there is no unity, "which seeks"...
and that all units aspire, which is certainly not happiness - happiness is a by-product - the release of their strength: what action is not the need, but the fullness, which discharges to a stimulus is not the "pain" requirement (Voraussetzung) of the activity, that tension is a major attraction...
against the pessimistic theory, as if every action to be want-a-lot dissatisfaction (Unbefriedigung) would go beyond (hinausgienge) as if the desire to target any action which would...

22 [21]

Given "selfless" actions do not exist.
Actions in which the individual is disloyal to his own instincts and injurious selected are a sign of decadence
(- A lot of the famous so-called "saints" are simply due to their lack of "egoism" transferred to their decadents

the acts of love, "heroism" are so few "unselfish" that it just the evidence is very strong and a rich self-
- That can dispense-is the "poor" is not free... nor the great audacity and sense of adventure, which belongs to the "heroism"
not " to sacrifice "as a goal, but goals prevail over the consequences of one's arrogance and confidence not to be worried, no matter is...

22 [22]

a) the false causality
pleasure pain will end, "spirit"
b) the false unity "soul," "I", "person"
may be "immortal person"
- So that a false altruism, where
"I" and "Other"
(Egoism - Altruism)

"subject" "object"

c) the absolute contempt of the body did not see the individual, the nature of their organizational steadfast nature of (minutieuseste) perfect game for self-preservation and cleaning of the species of the genus: - in other words, the value of infinity single person as a carrier of the life process and, consequently, their uttermost right to selfishness, - as all of its impossibility, not to be...

In fact everything "unegoistic" is decadent phenomenon (Thatsächlich ist alles “Unegoistische” décadence-Phänomen).

22 [23]

The biblical prohibition "Thou shalt not kill" is a simplicity in comparison to my bans on the decadents "You shall not bear witness!" - it is worse still, it is contradicted by the... The supreme law of life, formulated by Zarathustra, demands that one without compassion is with all committee and waste of life, - that you will destroy what the rising life merely inhibition, poison, conspiracy, his underground opposition would, - Christianity in a word... it is immoral in the deepest sense to saying: Thou shalt not kill...

22 [24]

I. The redemption from Christianity: the antichrist
II. The moral: the immoralist
III. the "truth": the free spirit.
IV. Nihilism:

nihilism as the necessary consequence of Christianity, morality and truth concept (Wahrheitsbegriff) of philosophy.
The sign of nihilism...

I mean by "freedom of the mind" something very definite: one hundred times the philosophers, and other disciples of the "truth" to be superior to itself, through honesty and courage, by the absolute will to say no where no is dangerous by severity - I treat the previous philosophers as contemptible libertines (libertins) under the hood of the woman "truth".

22 [25]

The immoralist.

the origin is to morality: sum of conservation conditions of a poor, semi-or fully wayward (mißrathnen) kind of man: this is the "large number" to be: - hence their threat.

Criticism of the "improvers"

its use after it is the principal means of priest-parasitism in the struggle with the strong, the life-affirming - they win the "great number" (the lowly, the suffering, in all levels - the victim of any

kind - a kind of overall-rebellion (Gesammt-Aufstand) against the small number of good-natured...

Criticism of the "good”

their consequences for the radical falsity and corruption of even those exceptional films: what finally to only endure, at any point may be more true to itself: the complete psychological corruption with what follows: - - -

22 [26]

The trick of my life lies in modesty, - in the will, the power to itself to make it small... Not to make small: but as to forget something, pulling away from himself, a distance create in themselves - in other words, in sense of complete freedom [- - -] the task of the will, the ruthless instinct, they caused...

The trick was that many of the poor, the weak, the suffering of my life I take to help to attend a major task is not to perish: - me to speak, dismemberment - and the other for half left over for the friendliness, kindness, patience, accessibility anything smaller and smaller. It is also the page where I refined and am wise in matters of pleasure, - a good reader, a good listener... Here I also like things that perhaps a great liberality in the quality require more than a finer intelligence, as Petronius, Heinrich Heine, Offenbach with his immortal tricks...

Against the fact that almost every touch with me the concept of the human animal with involuntary humor was, grew on me not just a contempt: I was in all cases where a kind of ferocity or resentment against me trying to days anything [- - -] to do in order to obliterate a reminder.

22 [27]

I've never suffered from it, not to be honored - I find it an advantage. On the other hand I have experienced so much distinction and honor in my life, from early youth, that I - - -

22 [28]

The art of separating myself - to keep them apart, forgetting a half years...

Advantage of my illness be drawn: the discharge of the large tension
the loving revenge for the small business learning.

It would be impossible for me to explain what I see as the worst accident of my life - it not only sounds paradoxical, it sounds ungrateful, low.

The nature of benevolence, I have experienced has, in many cases made a worse impression on me than any kind of malice and hostility. There is so much importunity, to do well so much lack of sense of distance in the belief that: I often want the well-doing-together under the general concept of brutality

Why have I never had "unknown," to be, not to be read

Even in my 45th years of the Basel University scholars give me understanding in all good nature, the literary form of my writing is the reason why you do not read me, I should do it differently (Noch in meinem 45ten Jahre geben mir Gelehrte der Basler Universität in aller Gutmüthigkeit zu verstehen, die litterarische Form meiner Schriften sei der Grund, weshalb man mich nicht lese, ich sollte das anders machen).

22 [29]

A distance-feeling like the last to be physiologically I am from the near vicinity [-] never got rid of: I feel the distance to be different in every sense, as it were immiscible and on top when compared to every cloud elements

My privilege, my advance before the people in general is to have experienced a high abundance and the latest conditions in respect of which between the mind and soul to separate one would be cynicism. Undoubtedly, one must be a philosopher, deep to the [-] to step out of this abundance of light: but the accuracy of feeling, the long tyranny of a big task, the more indispensable preconditions to do so.

[23 = Mp XVI 4d. Mp XVII 7. W II 7b. Z II 1b. W II 6c. October 1888]

23 [1]

Also a requirement of human love. - There are cases, where would be a child of a crime: the chronically ill and third-degree neurasthenic. What you have to do? - Such to encourage chastity, with some help from Parsifal music, after all, might be tempted, even Parsifal, the typical idiot who had just too many reasons not to reproduce. The drawback is that a certain inability to "control" itself (- to stimuli, no matter how small to sex stimuli not to react) is just the most regular sequences of the entire exhaustion. One would miscalculate when, for example, a Leopardi presented as chaste. The priest, the moralist, since playing a lost game, one does better yet, send them to the pharmacy. Recently the company has a duty to fulfill: it gives a few such urgent and basic requirements on them. The company, as a large mandate from the life, each has missed life in the life to answer for myself - it has to pay for it too: therefore shall they prevent it. The business will in many cases prevent procreation: to this they may, without holding regardless of origin, rank, or spirit, the most severe coercive measures of, liberty deprivations, may cast rations ready. - The Bible-ban! "Thou shalt not kill" a simplicity in comparison to the seriousness of life-ban on the decadents: "You shall not bear witness!"... Life itself recognizes no solidarity, no "equal rights" between healthy and degenerating parts of an organism: the latter must be cut - or the whole thing is ruined. - sympathy with the decadents, equal rights for the fail (Mißrathenen) - that would be the deepest immorality, that would be contrary to nature itself as morality!

23 [2]

For the reason of life. - A relative chastity are a fundamental and prudent caution before eroticism even in thought can, to the great sense of life even in well-equipped and all natures. The rate applies especially by the artists, they are one of the best life-wisdom. Totally unsuspicious votes are already in this sense become loud: I call Stendhal, Théophile Gautier, and Flaubert. The artist is perhaps its nature, necessarily a sensual man, excitable at all accessible in every sense of the stimuli, the suggestion of the stimulus from afar their accommodating. Nevertheless, they are, on average, under the authority of their mission, their will to mastery, in fact, a moderate, often even a chaste man. His domineering instinct wants it so of him, he does not allow him to spend on this or that way. There is one and the same power that we in the art-conception and the one expends in sexual acts (Actus): there is only one kind of force. Here are subject to, here to waste itself is treacherous for an artist: it betrays a lack of instinct, of will at all, it can be a sign of decadence, - it depreciates at least up to a degree incalculable his art. I take the most unpleasant event, the Wagner case. - Wagner, under the spell of credible abnormal sexuality that has been the bane of his life, knew only too well what losing an artist so that he is against freedom, the respect lost. He is condemned to be an actor. His art itself becomes his constant attempt to escape, a means of self-forgetfulness, of self-stunning - it changes, it finally determines the character of his art. Such an "unfree" world has need of a hashish, strange, heavy, enveloping mists, all kind of exoticism and symbolism of the ideal, only to its reality be rid once, - he has Wagnerian music necessary... A certain Catholicity of the ideal, above all, is at an artist proof of the almost self-loathing of "swamp": the case of Baudelaire's in France, the case of Edgar Allan Poe's in America, in the case of Wagner's Germany. - Do I have to say that Wagner's sensuality and its success owes? that his music speaks to the lowest instincts are to Wagner? that that sacred notion of ideal cooker, three-eighths of an art of seduction Catholicism longer is? (- It allows, ignorant, innocent, Christian "the magic" to soak up...) Who dare the word, the actual word for the ardor (ardeurs) the Tristan music? - I put on my gloves when I read the score of Tristan... The more pervasive the wheelwright is a lighter-sensuality epidemic, the “do not know”; against Wagner’s music, I think every precaution is called for. –

23 [3]

We are Hyperboreans.

1.

If otherwise, we are philosophers, we Hyperboreans, at least it seems that we are different than they were formerly philosopher. We are by no moralist... We believe our ears when we hear them speaking, all these former students. "This is the way to happiness" - so that every one of them jumps off on us, with a recipe in hand and anointing in the hieratic mouth. "But what we care about happiness?" - We ask in astonishment. "Here is the way to happiness - they continue to scream holy hell this: and this is because the virtue, the new way to happiness! "... But please, gentlemen! What do we care about your virtue! What's going off like us, will be philosopher, is rhinoceros, cave bear is, is ghost? Is it not to the virtue and happiness to be free ? - We are by nature far too happy, too virtuous, to not find a small temptation is to become a philosopher: that

is immoralists and adventurers... We have the labyrinth a peculiar curiosity, we are keen! Us about the acquaintance of Mr. Minotaur to make of which one tells dangerous: what is important to us on your way up to your knitting, which also leads? leads to happiness and virtue? to you will, I fear... You want us to save your rope? - And we, we earnestly ask you, you hang on to it...!

2.

Last: what do you want! There is no other way to bring honor back to the philosophy: first you have to hang the moralists. As long as they talk of happiness and virtue, they only talk about the old women to philosophy. You see them but in the face, all the famous sages for thousands of years: all of them old, all elderly women, all mothers to talk with their fist. "The mothers! Mothers! 'S sounds so awful "- we make it a danger, we change their concept, as we teach philosophy. dangerous notion: how could we come to the aid of her better? - A concept of humanity will always be worth as much as he does her. If nobody's concern, to sacrifice for the term "God", "Fatherland," "freedom" hecatombs, if the history of the great steam for this kind of sacrifice - what can the primacy of the word "philosophy" from such popular- -values, such as "God", "Fatherland," "freedom" to prove, as in that it more cost - larger ? hecatombs... revaluation of all values: that is expensive, I promise - -

3.

This beginning is cheerful enough, I'll send it immediately afterwards my seriousness. With this book the morality of war declared, - and, in fact, the total of moralists be done away from me first. You already know what word I did manage to fight this, the word immoralist, similarly, you know my formula "beyond good and evil." I have the necessary strong counter-terms, the luminosity down to shine (hinabzuleuchten) this counter-terms into the abyss of recklessness and deceit, whose name was previously morality. The millennia, the peoples, the first and the last, the philosopher and the old women - at this point they are all worthy of each other. The man was now the moral being, a curiosity like no other - and as a moral being absurd, hypocritical, vain, frivolous, injurious to themselves as well as the biggest detractors of the people would have dreamed it. Moral of the most malignant form of the will to lie, the actual Circe of humanity: that which they spoiled has. It is not error as error, which makes me at this sight, horror, not the thousands of years of lack of "good will" to breed, to decency, to courage in the spiritual: it is the lack of nature, it is the dreadful matter of fact, that the anti-nature itself has been honored with the highest honors as morality and law as hanging over humanity... rob was in that measure itself, - not as individuals, not as people but as a human ! What has it? - That you despise the lowest instincts of life teaches that you see in the deepest necessity to the prosperity of life in the selfishness, the evil principle: that in the typical goal of decline, the instinct - contradictory, in "Selfless" loss of the heavy weight in the "depersonalization" and "charity" in principle a higher value to what I say! the value to be seen!

How? Had mankind itself in decadence? Had it always been? What is certain is that her only decadence-values as supreme values taught have been. The morality of self-denial is the typical decline of morality par excellence. ! - This would open a possibility, not that humanity was itself in decadence, but that their teachers... And in fact, this is my sentence: the teachers, the leaders of humanity were decadents: hence the revaluation of all values into nihilism ("otherworldly"...)

4.

What should one immoralist ask yourself? What shall I ask myself the task with this book? - To "improve" Perhaps the humanity, only different, but in reverse: that they be of the moral salvation of the moralist, since, - their most dangerous kind of ignorance into their consciousness into their conscience to push... restoration of humanity's selfishness ! - -

23 [4]

The immoralist.

A. Psychology of good: a decadent
or the herd
B. as its absolute harmfulness:
as parasites form at the expense of truth and the future
C. the Machiavellianism of good
their struggle for power
their agents to seduce
their wisdom in the submission
e.g. to priests
before the powerful
D. "Woman" in good
"Goodness" as a slave finest wisdom, consideration, and thus everywhere giving receiving.
E. Physiology of good
at which point the good occurs in families, nations
at the same time, occur where the neuroses
Opposite type: the true goodness, nobility, greatness of soul, from the riches of the - - - which does not give, to take, - what not to raise demands that it is kind, - the waste as a type the true quality, the abundance of person as a prerequisite

the concept "duty" - a submission, due to the weakness of having to choose not to ask and

the weakness of the herd produces a very similar morals, as the weakness of the decadents:
- They are, they ally themselves...
the great decadence religions always count on support from the herd...
In itself, everything is missing on pathological herd, it is invaluable self, but unable to manage itself, it needs a "shepherd" - the understanding of the
priests...
the "state" is not intimate, secret enough, the "moral leadership" miss him
Where the herd is made sick by the priest?

The instinct of decadence in the good
1) the inertia: he does not want change, not more to learn, he sits as a "beautiful soul" in itself...
2) the inability of resistance, such as with pity, - for he gives ("lenient" "tolerant"... "He understands everything")

"peace and good will toward men"

3) he is lured by the end of all suffering and underprivileged - he "helps" like

he is instinctively a conspiracy against the strong

4) he needs the big narcotics (Narcotica) - as the "ideal", the "great man", the "hero", he says...

5) the weakness, which manifests itself in fear of emotions, strong will, before yes and no: he is gracious to not have to be hostile - to avoid having to take sides -

6) the weakness, which in non-see-want (Nicht-sehn-Wollen) betrays, wherever resistance might be necessary ("Humanity")

7) being seduced by all the great decadents: "The cross" "love" to the "saints" the purity of basically nothing but life-threatening terms and persons

- the big counterfeiting in ideals

8) the intellectual depravity

- Hatred of the truth, because they are "not nice feelings" brings with it

- Hatred of the truthful, - - -

of self-preservation instinct of goodness, of the future sacrifice of humanity: he opposes in principle already

the politics

any other perspective at all

each search, adventures, be dissatisfied-

he denies goals, tasks in which he not first come into consideration

he is cheeky and presumptuous as the "highest" type and want a say about everything, not just judge.

he feels superior to those that "weaknesses" have: these "weaknesses" are the strengths of instinct

- which is also the courage not to be ashamed of their

Good as the parasite. He lives at expense of life:

as the liars way of the reality (als Weglügner der Realität)

as an opponent of the great instinctual drives of life

as Epicureans than a little luck, the major form of happiness as immoral rejects

- because he lends a hand with no mistakes and constantly in debt and deception, he disturbs any real life and poisoned it at all by his claim, somewhat higher display

- in his imagination to be higher, learns he does not, it does not change, but takes party for himself, even though he has yet produced such a great misfortune.

23 [5]

<translator note – see the German for the format of this note>

The immoralist.

1.Type of good (see second next page.)

2. the best makes of himself

a metaphysics

a psychology

one way to truth

a politics

a way of life and education
3. Result: is an absolutely harmful kind of man
/ / to the truth, the future of M to / / cause that will be taken seriously only 20 years since the important things
4. Problem: what is the good person?
the good man as instinct
First, the weak: he wants all the weak people
Second, the narrow-minded: he wants all the narrow-minded people
Third, the herd, the being without their own rights: it wants all people as herd animals.
5."The good man," misused for other purposes
He fights against evil...
in service taken by the priests, against the powers, against the strong and successful
as an instrument (Werkzeug)
"Liberal," "equal" rights
put into service by the coup-politicians, the socialists, resentment-M <man?> against rulers

to 3: the most harmful kind of person
A. He invents actions, which do not exist
the unselfish, the holy
capital, which do not exist
"Soul," "spirit," "free will"
nature, which do not exist
"Holy" "God" "Angel"
is order in the events, which do not exist
the moral world order, with reward and punishment
- The destruction of natural causality
B. as these fictions devalued it
1) the only acts that selfish (die einzigen Handlungen, die egoistischen)
2) the body
3) the really valuable human species, the valuable drives
4) the whole reason of the action, - it prevents him from learning, observation, science, any advancement of knowledge through life...

23 [6]

I. the lack of confidence
the reverence
the submission to the will of God "piety (Frömmigkeit)"
the "good heart", the "helping hand" - that is enough...
the seriousness, the higher things turned, - it may be low realms, as the body and its well-being cannot take it too seriously
a duty: one has to do his duty, -
In addition, you should leave everything (Alles) God -

I ask in all seriousness (ernsthaft): I hereby do not have the good people described ? People do not believe that this is a more desirable man is? One would not be so? One wishes his children differently? -
II. we look at how the good guys from the

1. a metaphysics make
2. a psychology
3. one politics
4. a way of life and education (ine Lebens- und Erziehungsweise)
5. a method of truth

23 [7]

My proposition (Satz): the good people are the most harmful kind of people. You answer me, "but there are few good men!" - Thank God! They will also say "there is no very good people" - the better! But always, I would still hold up, that to the degree by one man is good, he harmful is.
Why is it that for 20 years, the first serious questions of life take? That one problem see where they formerly ran all one for all?
: the lack of confidence
: the inertia, the fear of after thinking (die Trägheit, die Furcht vor dem Nachdenken)
: the subjective comfort, which finds no reason to see things in the problems
: the conviction that a good heart, one helpless hand ready (hülfbereite) is the most valuable, - that one had to educate
: the resignation, - the belief that everything is in good hands...
: the counterfeiting of interpretation, which finds that "good" God everywhere
: the belief that the "salvation of the soul," indeed the moral things are separate from all such earthly-physical questions, it is considered low, the body and well-being as seriously...
: the reverence for tradition: it is impious to deny, or even criticism of the practice has been handed
Ecco! And this kind of man is the most harmful kind of person

23 [8]

IV. Dionysus
Type of legislature

23 [9]

At the risk, to enable the men's anti-Semites a "reasonable good" If I confess that lie to the art of the "unconscious" stretching out a long, very long fingers, which swallowed me in any foreign property, tangible previously published anti-Semitic as to what some Jews. An anti-Semite always steals, always lying - he cannot do anything else... because he [- - -]... We should deplore the anti-Semites, you should collect for them. "- - -

23 [10]

The Bible-ban (Das Bibel-Verbot) ! "Thou shalt not kill" is a simplicity in comparison to my ban on the decadents "You shall not bear witness!" - it is worse still, it is the contradiction to me... The supreme law of life, of Zarathustra first formulated, requires that one without compassion is with all failures (Ausschuß) and waste of life, to destroy what the rising life merely inhibition, poison, conspiracy, his underground opposition would, - Christianity in a word... It is immoral, it is unnatural in the deepest sense to say "thou shalt not kill!" -

The Bible-ban! "Thou shalt not kill" is a simplicity in comparison to my ban on the decadents "You shall not bear witness!" - it's worse yet... At the failures (Ausschuß) and waste of life there is only one duty to destroy; here be compassionate, want to get here at any price would be the highest form of immorality, the real anti-nature, the deadly hostility against life itself -

The Bible-ban! "Thou shalt not kill" is a simplicity in comparison to my ban on the decadents "You shall not bear witness!" - It is worse still... At the failures (Ausschuß) and waste of life there is only one requirement: no solidarity recognize; be here, "human" here equal rights would decree men the highest form of anti-nature: anti-nature, the denial of life itself - detects life itself no solidarity between the healthy and degenerating elements of an organism to - the latter has it cut, or the whole thing is ruined...

The Bible-ban! "Thou shalt not kill" is a simplicity in comparison to the seriousness of the prohibition on the decadents "You shall not bear witness!" - Life itself recognizes no solidarity, no "equal rights" between the healthy and degenerating parts of an organism to: the latter must be cut, or the whole thing is ruined. Sorry for the decadents - that would be the deepest immorality, anti-nature itself as morality. -

23 [11]

Away from the wind moves each skepticism has grown from any finer question setting bold, Swabian, with round eyes around himself like an apple this kind of virtue is sitting on the firmest reason that there are: on the folly - the "faith "...

this virtue is now believed still that everything is in good hands, namely, in God's hands when they put down such a sentence to that humble security as if they said that two times two is four

The stupidity has its privileges: one of them is a virtue... The stupidity reflects itself into things - it is this happy simplicity of all things for the conventionality of Swabia "old god"... We see something else into other things - we make God interesting...

23 [12]

We are immoralists: we say with pride, as if we were saying - - - We deny that man strives for happiness, we deny that virtue is the way to happiness - we deny that the acts which has hitherto been called moral actions, the "selfless" gives the "unselfish" in general. In all the allegations, which we oppose a brazen no expresses a perfect eerie - about the current teacher of mankind []:

23 [13]

The free spirit of
criticism of philosophy
as nihilistic movement

The immoralist's
critique of morality
as the most dangerous kind of ignorance

Dionysus philosophy

23 [14]

On this perfect day when everything ripens the grapes and not only is yellow, I was just a gleam of sunshine to my life - I looked back, I looked out - I never saw so much and such good things at once. Not for nothing, I just buried the forty-fourth year I was allowed, what was in his life is saved, - is immortal. The first book of the revaluation of values; the first 6 songs of Zarathustra, *Twilight of the Idols*, my attempt to philosophize with a hammer - all gifts of this year, even his last quarter of year - as I should be grateful all my life...!

And so I tell myself my life.

Who has the slightest concept of me guesses that I have more experience than any one man. The evidence is even written in my books: the, line by line, books experienced a will to live, and so, as creation represent a true appendage, one more that life itself. A feeling that comes over me often enough, just like a German scholar said it with admirable innocence of himself and his things: every day brings more than those which bring their whole life! bad, among other things - there is no doubt! But this is the highest award of the life that we are also its greatest opposition opposes...

[24 = W II 9c. D 21. October-November 1888]

24 [1]

Ecce Homo

Or
why I know lots more.
(warum ich Einiges mehr weiss).
By
Friedrich Nietzsche.

1.

- I come to a problem that seems to me at least, is something more serious nature than the problem of "existence of God," Christianity and others, - the problem of nutrition. It is, in short, the question is: how do you feed yourself, to get to your maximum strength, by virtue, of virtue in the Renaissance sense, reason? - My experiences here are as bad as possible, I am amazed at so late at this point just "to reason" to have come too late in a certain sense: and only the absolute worthlessness of our German education explained to me somewhat, so I just here backward to the "sanctity" was. This "education", which from the beginning to the realities of teaching generally lose sight of the very problematic to so-called "ideal" targets, such as a so-called "classical education" chase! - As if it were not from the very beginning to death laugh "classic" and "German" shall be taken into the mouth. Think of it a "classically educated" in Leipzig! - In fact, I'm up to my mature years, only badly eaten - in moral terms, "impersonal," "selfless," "altruistic," I said no, by Leipzig kitchen for example, my "will to live." For the purpose of inadequate nutrition also spoil the stomach - this problem seems to solve the aforementioned kitchen to admire. But the German food at all - which it has since ancient times, all on his conscience! The soup before the meal (- still in the 16th century cookbooks Italian called alla tedesca), and the boiled flesh, made the bold and hard vegetables, and the species of the indigestible pastries. If we add to that just-grouting bestial needs of the German philistine, we understand the origin of the "German spirit" - from a bad stomach... But the British diet, compared to German, a true return to the "natural" wants to say to the roast beef, is also to reason - is my instincts are deeply contrary: it seems to me that they the spirit " heavy feet "gives, - English women-feet... That I alcoholics are injurious, that a glass of wine or beer of day completely sufficient to make me out of life Schopenhauer as a "vale of tears," I realized a little too late - experience I had to really of child's legs. As a boy I thought wine was like drinking and tobacco smoke at first just a vanity of young men, later, a bad habit. Perhaps in this, of Naumburg wine's fault. - To believe that the wine cheer, I would have to be a Christian, I mean, believe what for me is an absurdity. Strangely enough, at one extreme by dispositions highly diluted, if even the smallest doses of alcohol, I'm almost immune to strong doses: one with grog and seamanship caliber you throw at me at least. Write down a long Latin essay in one night watch, with the secret ambition of us to do my example Sallust in rigor and conciseness, this was already when I was a student at the venerable Pforta, not in conflict with my physiology, nor to Sallust - how much. Whatever the venerable Pforta!... Later, toward the center of life go, I decided I certainly always strict with any "spiritual" drink. I prefer places where you have all the opportunity to draw from flowing wells (- Nice, Turin, Sils) I wake up at night not without drinking water. In **vino veritas**: it seems, that I'm here again the term "truth" at odds with the world, - the spirit hovers at me across the water...

2.

To be underestimated against the disease, their benefits I have just the least, I would have to object that they, the military and weapons-instincts of man weakens. I knew myself to defend

for long years or for a benevolent intrusive helpfulness (Hülfsbereitschaft) nor against blundering into the house falling "admirer" and other vermin enough; those cases, such as cheaply, or settle, which escapes no one, as when young dissolute scholars fall under the pretext of "worship", one to pump into the house. One patient has trouble to get rid of things and people, memories included: a kind of fatalism, "lies down in the snow," the manner of a Russian soldier, which the campaign is finally too hard, a fatalism without revolt is one of his self-preservation instincts. Much is understood by the woman (Weibe), as one condemned to suffering and involuntary fatalistic nature, if you this kind of self-preservation understands instinct. Spend as little power as possible - not with reactions to waste - some more thrift from poverty to power: this is the major reason in fatalism. Physiologically expressed: a reduction of fuel consumption, the slowdown - with nothing to burn more rapidly than with emotions. The resentment, the anger, the desire for revenge - these are for the sick, the most harmful of all possible states: a religion, like the Buddha, which had much to do with spiritual and refined and physiologically-weary turned, therefore, with the emphasis of their teaching against the resentment. "Not by enmity is enmity comes to an end through friendship enmity comes to an end." Buddhism has no morals - it would be a profound mistake, it would be a misunderstanding for such vulgar crudities, like Christianity, is: it was a hygiene. - I have almost unbearable conditions, places, homes, society, having once, by chance, given were for years held tough, not willingly, but out of that instinct, - it was certainly change wiser than to as “experimentation”. The experiment goes against the instinct of the sufferer in a high sense, one could almost call it a proof of strength. Make his own life even an experiment - the first is freedom of spirit, that was my philosophy to subsequently...

3.

The boredom is, it seems to me, not just the suffering of the afflicted; at least for me, all memory is missing. Conversely, the bad time of my life rich for me by a certain new inventiveness - the art of nuances, the subtle dexterity in the handling of nuances. I would understand the subtlety at all as a coddling of the sense of touch up into the most spiritual up, even the kind of loving respect and caution in understand that health is, is there - they shy away from too close a contact... One hears in these states even mean things uncommonly, they are transposed to speak: the everyday coincidence is sieved through a sieve and sublime does not feel like yourself anymore. Last time I was grateful beyond measure, if anything, and selected free of intelligence, of character in my breath away nearby, while a certain impatience with German and German was more instinct with me. With Germans, I lost my good mood, my mind - and no less my time... The Germans make the time longer... It is different if the German Jew or Jewess is accidental. It is strange, if my calculation, that between 1876-86, I owe almost all my pleasant moments in the shuffled movements of Jews or Jewish. The Germans underestimate the blessing it is to meet a Jew - you have no longer any reason to be ashamed, you may even be smart... In France, I see the necessity not see why there are Jews, more so in Germany: Meilhac and Halévy, the best poets, which promises to my taste immortality, as a Frenchman to reach this height is not as Jews. - I want the same too Offenbach's claim that this unambiguous musician who wanted to be anything else than what he was - a brilliant buffoon, basically the last of M M <translator note FN abbreviations> did made chords!...

4.

Basically, I'm one of those involuntary educators who do not need principles to education, still have. One was the fact that I in 7 years teaching at the highest class of the Basel's Pedagogium had no reason to impose a penalty, and that, as I testified later, is the laziest when I was still hard evidence, reasonably sure. A little wisdom from that practice has remained in my memory: in the case where a student in repeating what I had explained the hour before, absolutely inadequate did, I took the blame is always on me, - for example, said it was everyone's right, if I am too short, too incomprehensible expressions, to demand an explanation from me, a repetition. A teacher has the task of getting everyone to make intelligence available... They told me that this trick was stronger than any reproach. - I have no dealings with students, nor students ever felt a difficulty, although to my twenty-four years beginning not only me they approached. Similarly, gave me the check with doctor promotions no reason any kind of arts or methods to learn (zuzulernen) still, what I instinctively did manage not only the most humane in such cases was - I was here myself until quite well, as soon as I the doctoral students in good waters had made. Everyone has in mind such cases as much - or as little - as the honorable examiner has to... I heard, it always seemed to me that basically the high examiners tested would. -

5.

I've never understood the art for me to take, even if it seemed to me of great value to reach this goal. You like my life back and backward (herwenden), you will not find in it the signs that someone ever had ill will against me. My own experiences with those who where everyone makes bad experiences are, without exception in their favor: I also was provided for the market that I was not sick, everyone still an instrument, which I won of fine unfamiliar sounds. How many times have I got to hear it, a kind of amazement, of himself by my interlocutors: "Such things I have never yet come to mind"... The most beautiful perhaps of that unforgivable died young Heinrich von Stein, who once, after carefully gathered permission, appeared on three days in Sils, everyone declaring that he not have come because of the Engadine. This excellent man, with all the brave simplicity of his nature in the Wagnerian swamp in waiting (hineingewatet) was up in the ears - "I know nothing about music," he confessed to me - it was three days, transformed by a power of freedom, like one who suddenly falls into his element and gets wings. I told him, always, that the fresh air make up here, so it going everyone, but he wanted me not believe it... If it has been committed yet to me many major and minor transgressions, such was not the "will", least of all evil will the reason of it: I would have rather been on the good will to complain, the only mischief has been done in my life. My experience gives me a right to distrust any terms of helpful (hülfbereiten) to counsel, to deeds border "brotherly love" - I accuse that you lose your delicacy easy to see that they and their helpful hands into a sublimity skill in one isolation in wounds, in a great privilege to suffer under circumstances almost destructive attacks inside. - Not without reason, I have composed the "temptation (Versuchung) of Zarathustra," a case where a great cry of distress comes to him where the compassion as a last sin wants to attack him: here to stay Mr. (Herr <Lord>), here the height of his task to keep clear of the much lower and myopic drives, which are active in the so-called selfless acts, this is a sample, the final sample, which is Zarathustra and his peers who is accountable to himself. -

6.

Equal to anyone who never lives among his peers and makes this his fate at last his art and philanthropy, I defend myself in situations where a small or very big folly has been

committed against me, against any counter-measures (Gegenmaßregel), except those of stupidity to forward as soon as possible wisdom: so outdated they are perhaps a still. One has only to do something bad to me, I'll repay, which one is for sure: I will soon find an opportunity, the evil-doers of any express my gratitude for something or to ask him something (- which is mandatory to give as...) Also, it seems to me that the coarsest letter is more benign than silence. Those who remain silent, lacks subtlety and politeness of the heart. - If you're rich enough to do so, it is fortunate to have injustice, one compatible with the best but to me if you will give me from time to time, an opportunity to be wrong. Nothing improved my friendship so out of reason, nothing gives them time and again fresh... In those not unknown cases, where I have a decisive No confess to war the knife, you would make a wicked fallacy, just as one in the background hidden wealth worse experiences be assumed. Who has an idea of mine may close vice versa. I confess me no enmity between different things, as long as the slightest ambiguity, people still play along. If I make Christianity the war, so this to me is unique to this because I've never seen this side of turbid or sad, - conversely, the estimable most people I know, Christians have been without guile, I wear it to individuals after the last, what is the fate of thousands of years. My own ancestors were Protestant clergymen: I have not noticed a large and neat sense of them here, so I do not know where my right came to war with Christianity. My formula for this: the Antichrist is himself the necessary logic in the development of a true Christian, to me, that Christianity overcomes himself is another case: I have kept from my relationship with Wagner and Mrs. Wagner only the most refreshing and uplifting memories: exactly this circumstance allowed me that neutrality of the view, the problem Wagner see at all as a culture problem and solve perhaps... Even anti-Semites, which I, as we know, at least I hold, I would not think after inconsiderable experience, some discount (Günstige) have to be asserted: this does not prevent this requires rather that I'm anti-Semitism on a relentless war - it is one of the most morbid excesses of the so absurd, so unauthorized rich German self-gapping (Selbst-Anglotzung) (Selbst für Antisemiten, denen ich, wie man weiß, am wenigsten hold bin, würde ich, meinen nicht unbeträchtlichen Erfahrungen nach, manches Günstige geltend zu machen haben: dies hindert nicht, dies bedingt vielmehr, daß ich dem Antisemitismus einen schonungslosen Krieg mache,— er ist einer der krankhaftesten Auswüchse der so absurden, so unberechtigten reichsdeutschen Selbst-Anglotzung)...

7.

It is not in my nature, many and many things to love: in my dealings with books I have on the whole a more hostility than a tolerance, a "let them come," the instincts. And that from childhood on. It is basically a small number of books, keeping score in my life, it is not the most famous among them. My sense of style, awoke for the epigram as a style almost at one stroke at the first contact with Sallust: I forget the astonishment of my revered teacher not Corssen, as he had to give his worst Latin scholar, the first-ever censure, - he invited me to visit him... Crowded, severe, with as much substance as possible on the ground, - a cold malice against the "good word" and "feeling good" because I guessed myself. Man, even in my Zarathustra is in, a very serious ambition to Roman style, to recognize the "magnum in parvo," after "aereperennius". Otherwise it fared with me the first contact with Horace. Until today I have found in no other poet the same artistic delight which Horace gives me ode. In some languages, e.g. German, what is achieved here is to not even want. This mosaic of words where each word, as sound, as a place, as a concept, right and left through the whole thing flows down his power, this minimum size of the characters, this reaching maximum energy of the character - all this is

Roman and, if you will believe me, noble par excellence: the entire rest of poetry on the other hand an emotional garrulousness. I want to forget the least of the charm that lies in the contrast of form and graceful granite libertinage: - my ear is delighted with this contradiction between form and meaning. The third incomparable impression I owe the Latins, is Petronius. This prestissimo of wantonness in word, sentence and jump to the idea of this refinement in the mixture of vulgar and "educational" Latin, this irrepressible good humor, which is afraid of anything or have any kind animality of the ancient world away jumps with grace, this sovereign freedom from the "morality", before the virtuous miseries "beautiful souls" - I knew to call it a book that would have made remotely on a similar impression on me. That the poet is a Provençale, tells me softly my most personal instinct: we must have the devil in him to make such leaps. Under certain circumstances, if necessary, I had to free myself from a low impression, for example from a speech by the Apostle Paul, I have a few pages Petronius, in order to make myself totally healthy again.

8.

I certainly do not owe the Greeks related impressions, namely in relation to Plato, I am too thorough skeptic, and have never been able in the admiration of the artist Plato which is customary among scholars agree. He throws, I think, all forms of style by another: he has something similar on his conscience, like the Cynics, who invented the Satura Menippea. That the Platonic dialogue, terribly self-indulgent and childish dialectic can act as a stimulus, it would have never read good French. Recently my suspicion goes deep in Plato: I did find so strayed from all basic instincts of the Greeks, so blown (verjüdelt) so preexist-Christian in its ultimate intentions, that I want to make use of the whole phenomenon of Plato rather the harsh word "higher swindle ' than any other. We have paid dearly for the fact that these Athenians went to school with the Egyptians (- probably among the Jews in Egypt...) In the great fatality of Christianity, Plato is one of those fatal ambiguities which the nobler natures of antiquity made it possible to bridge to enter, which led to the "cross"... My recreation, my preference, my cure from all Platonism was every time Thucydides. Thucydides and, perhaps, of Machiavelli's *Principe* are most closely related to myself, by the unconditional will to have to pretend and to see reason in reality - not in the "reason", even less in "morality" of... the pathetic whitewash that the classically educated German one reaps (einerntet) as the reward for his "serious" in its dealings with the ancient messenger (kurirt), nothing so thoroughly as Thucydides. One must turn it line by line and read his non-written word as clearly as his words: there are few such substance-rich thinker. In it is the Sophists-culture, to say the realists-culture to its fullest expression: this inestimable movement amid the same everywhere break loose morals and ideals of the fraud-Socratic schools. The Greek philosophy even as the decadence of the Greek instinct: Thucydides as the great sum of all strong, strict, harsh actual, which were the older Hellenes in instinct. The courage distinguishes such natures as Thucydides and Plato: Plato is a coward - consequently he flees into the ideal - Thucydides has himself under control, thus it also keeps things in control.

9.

Recognize in the Greek "beautiful souls", "harmonious sculptures" and Winkelmannsche "high mindedness" - before such silliness (niaiserie) common land (Allemande) was I protected by the psychologist, I carried within me. I saw their strongest instinct, the will to power, and I

saw their tremble with the violence of this irrepressible instinct, - I saw all of their institutions grow out of the protective measures themselves from each other against their inward explosives to protect. The tremendous tension in the interior then erupted into hostility to all foreign terrible: the city is torn communities, so that the citizens at this price does not own mangled. It was necessary to be strong, - the gorgeous and lithe physicality of the Greeks is a necessity, not a "natural" have been. They were followed by: - it was definitely not there from the beginning. And arts festivals and they wanted nothing else than always stronger, more beautiful, more perfect still feel -: there are means of self-glorification, enhancers of the will to power. - Judge the Greeks by their philosophers! the moral-philosophical wisdom of the schools use for digestion, which was Greek! Like I was always only as evidence of the psychological subtlety that have characterized the Germans... The philosophers indeed the decadents of Hellenism, the backlash against classical taste, against whom make taste! The Socratic virtues were preached because they began to miss the Greeks... I was the first to the understanding of the older Hellenes that wonderful phenomenon that is baptized in the name of Dionysus, took seriously again. My venerable friend Jacob Burckhardt in Basel thoroughly understood, so that something essential was done: he added his own culture of the Greeks a section on the problem. If you want the contrast so you can see the despicable frivolity of the area, has the famous philologist of his time Lobeck treats these things. Lobeck, the creeps with the venerable security of a dried up between books worm in this world of mysterious states and talked just so to be scientific, if he only **ad nauseam** is bleak and miserable here, has hinted it with all the experience of learning, really have nothing to with all these curiosities. In fact, the priests would have communicated to the participators of such orgies some, for example, that wine excites lust for that man lived on fruit, the plants that bloom in spring, wither in the winter. What is the abundance of orgiastic rites and myths of origin concerns, it is still ingenious to a degree. The Greeks, he says Agl oph. I, 672, they had nothing else to do, laughing so, jumped, raced around them, or because the person sometimes feel like it has, so they sat down and wept and wailed. Others were added later and were looking at some one reason for this striking creature, and so came to the explanation of those practices countless hard legends and myths... On the other hand, it was thought that comical goings, which took place once during the holiday season, have now also necessary for the celebration and held it as an indispensable part of the worship set. - But even apart from this despicable nonsense might be argued that had formed with the whole concept of "Greek", even more, the term "classic" that Winckelmann and Goethe, the Dionysian element is incompatible with us: - I am afraid, Goethe himself closed something so fundamentally from the ways of the Hellenic soul. Yet advocates only in the Dionysian mysteries of the entire surface of the Hellenic instinct. Because what the Hellene guaranteed these mysteries? Eternal life, the eternal return of life, the future promised in the procreation and consecrated, beyond the triumphant affirmation of life over death and change, the real life than in the total-survival in the community, city, sex connection, the sexual symbol as the most venerable symbol at all, the very epitome symbol throughout the ancient piety, and the deepest gratitude for every individual in the act of procreation, of pregnancy, at birth. In the mystery teachings of the pain is sanctified: the "pangs of child-bearing woman" sacred pain at all, all becoming, growing, all future vouching caused the pain, so there is the eternal joy of creation, it must forever be the agony of child-bearer... I know no higher symbolism. - Only Christianity has made one of sexuality filthiness made: the concept of imm <translator note Nietzsche abbreviation> was the highest spiritual vileness that has been achieved on earth, for example - they threw the dirt into the origin of life...

The psychology of the orgiastic as an overflowing feeling of life within which the pain itself only acts as a stimulant, gave me the key to the tragic feeling, which has been misunderstood both by Aristotle as a peculiarity in the part of the pessimists. The tragedy is so far from proving anything to the pessimism of the Greeks in the sense of Schopenhauer, that they just reversed the contrast is extreme. The affirmation of life even the strangest and hardest problems, the will to live in the sacrifice of its highest types enjoying its own inexhaustibility - I called Dionysian, which I understood as a bridge to the actual psychology of the tragic poet. Not by terror and pity to get away, and of a dangerous emotion as a vehement discharge to clean the same - that was the way of Aristotle, but to enjoy on terror and pity, the eternal joy of creation and becoming, his terrors, his suffer under to have...

10.

The happiness of my existence, its uniqueness perhaps, lies in its fatality: I am, to express it in a riddle, as my father had already died when my mother, I'm still alive. This double origin, as it were from the highest and the lowest rung on the ladder of life - and decadent at the same time the beginning - so, if anything, explains that neutrality, that freedom from party (Partei) in relation major problem of life, the sets me apart. I know both, I'm both. - My father died 36 years ago: he was gentle, kind and morbid, as one merely for passing-specific nature, - but rather a kind reminder to life than life itself in the same year, where his life went down, was also the my lowest: the 36th year I reached the lowest point of my vitality, - I was still alive, but far to see not three steps ahead of me. In 1879 I resigned my professorship in Basle, the summer was living like a shadow, in St. Moritz and the next winter, the sunniest-poorest of my life (sonnenärmsten), in Naumburg. That was my minimum: the "*Wanderer and His Shadow*" was written meantime. Undoubtedly, I knew then as shadow... In the following winter, my first winter Genoese, brought those wonderful spirituality which is at an extreme depletion of muscle and blood almost due, the "*Dawn* (*Morgenröthe*)" show. Bright and perfect serenity of mind is compatible with me not only with the deepest physiological weakness, but even with an extreme sense of pain. In those agonies which brings a continuous pain in toilsome slime-vomiting with it, I had the dialectical clarity par excellence and thought through things that I do not climbers in healthier circumstances, not refined enough to me. (My readers know how far I consider dialectics as decadent symptom, for example in most famous of all (allerberühmtesten) case, that of Socrates). All pathological disorders of the intellect, even the semi-stupor that has the fever in the wake are, I still totally strange things on the frequency I had to teach me to-read-only scholarly way. My blood runs slow - I had the disease in years of Napoleon's pulse - No one can ever detected (constatiren) fever in me. A, (doctor?) me longer treated as a nervous sufferer himself said "No! it is not your nerves, I myself am just nervous". Completely undetectable any local degeneration, not organically related stomach ailments, however, came forward as a result of brain-exhaustion, the profound weakness of the gastric system. Also, the eye condition, the blindness are dangerously close, a result not the cause: so that with every increase in vitality and vision, as - has grown, [-]. A long, very long series of years in my recovery means - it means, unfortunately, relapse, decay and periodicity of a kind of decadence. Need I say that I am experienced in matters of decadence? I've spelled it backwards and forwards. Even those art of grasping and understanding, those fingers for nuances, that whole psychology of "seeing around the corner", which perhaps distinguishes me is the time to learn, is the true gift of that time when everything was refined, the observation of both the organs of observation. Of the sick-optics for healthier concepts and values, and in turn, reversed out of the abundance and self-assurance of

the full life look down into the filigree work of decadent-instinct - that's my biggest exercise been my longest experience: if some wherein (irgendworin), so I am master here. I have it in hand, I have the hands for converting prospects: why me alone for a revaluation of values was possible (eine Umwerthung der Werthe überhaupt möglich).

11.

Unscrupulous namely the fact that I am a decadent, I am quite the contrary in the fullest sense. My proof that I instinctively even against those evil conditions chose the right agent: during the decadent recognizable by itself selects the harmful agent. In summary (summarum), I was as healthy: as a square, as a specialty, I was decadent. That energy of absolute isolation and detachment from normal conditions and tasks, use of coercion against myself, do not get me, advise (beärzteln) to leave - that betrays the absolute certainty of instinct about what is needful. I took myself in hand, I was healthy: is the prerequisite for it - every physiologist will admit to me that - that in healthy reason is. A typically morbid person is not healthy: for a typical healthy person can be ill for a vigorous stimulant. In fact, seems so to me recently that long-term illness, I discovered that life as it were new, I tasted all good and even little things like they will have no one else tasted easy - I made out my will to health, life my philosophy... because you give of eight (Acht): the years of my lowest vitality were the ones where I ceased to be a pessimist - my instinct of self-restoration forbade me a philosophy of poverty and discouragement... How can you tell basically the well has turned out awareness? A more prudent man probably is carved from wood, which is hard tender and fragrant, it does even our smells good. He likes what is good for him, his pleasure, his desire to hear where the measure of wholesome is exceeded. He divines remedies against injuries, he exploits bad accidents to his gain. He instinctively gathers from everything he sees, hears, experiences, his sum (Summe): he is a selective principle, he can fall through a lot. He is always in his company if he associates with books, people or landscapes: he honors, as he chooses, as he admits, when he trusts. It reacts slowly to all kinds of stimuli, with that slowness which have been breeding a long caution and deliberate pride to him, - he checks the stimulus that comes on, he is far from to meet him. He believes neither in "disaster" nor to "blame": he is strong enough that it all must be to the best. - Well, I'm the opposite of a decadent, for I just described myself. -

24 [2]

The physiological counterdiction (Widerspruch).
From criminals.
What I owe to the ancients.
Philosophy.
Music

the books characterized.

In media vita.
Notes of a
grateful one.
By
F. N.

24 [3]

Ecce homo
notes
one duplicates (Vielfachen).

1.The psychologist speaks (redet)
2.The philosopher speaks
3.The poet speaks
4.The musician speaks
5.The writer speaks
6.The educator talks

24 [4]

Frederick (Fridericus) Nietzsche
de vita sua.
Translated into German.

24 [5]

The mirror (Der Spiegel)
Attempt (Versuch)
a self-assessment (einer Selbstabschätzung).
By
Friedrich Nietzsche

24 [6]

The wisdom of my instinct is to the actual dangers and calamities for me to feel as such. similarly, to divine the means by which one goes out of their way and classifies them to his advantage and, as a higher intention organized around.

The struggle (Kampf) with the isolation
with the disease
with the accident of origin, education, community (Gesellschaft)...
with the great overwhelming responsibility
which need isolation – (with the multiplicity of the conditions of their task

24 [7]

Greatest wisdom: let a great destiny as little as possible to penetrate into the mind - to save them the shame
hide speak against it with modesty, playfulness, sophistication of taste, even though times of illness and weakness...
you have to do their bidding only, do not want to know what it is, when it commands...
you must no speeches, no formulas, no attitudes have for them - one must suffer, not knowing, you must do the best without having to understand it...

24 [8]

Vademecum <translator note: Latin word for handbook>
From reason of my life.

24 [9]

When dealing with the old (Alten).
Appendix
Ecce homo.

24 [10]

What Goethe is concerned: it was the first impression a very early impression, perfectly decisive: the lion story, strangely, the first thing I came to know of him, gave me once and for all my term, my taste "Goethe". A misty-eyed, pure enjoyment and in the autumnal ripening omission - in waiting, an October sun-up to the most spiritual, and sweeten something golden, something mild, not marble - which I call Goethean. I did later, to this was added the term "Goethe" and trace the "Indian Summer" Adalbert Stifter with deep kindness in me: basically the only German book to Goethe, the magic for me. - *Foust* - this is the one who knows the earthy smell of the German language by instinct, for the poet of Zarathustra, a pleasure beyond compare: he is not for the artists who I am, the one with the *Foust* piece of work on piece work in the hand was given - he is even less for the philosopher, the arbitrary and the totally accidental - reluctant to culture-namely, by accidents and problems related to all types of Goethe's work. They studied the eighteenth century, when one reads the "*Faust*," Goethe is studied: one is a thousand miles from the necessaries in type and problem. –

[25 = W II 10b. W II 9d. Mp XVI 5. Mp XVII 8. D 25. W II 8c.
December 1888 - early January 1889]

25 [1]

Great politics.

I bring the war. Not between people (Volk) and people: I have no words to adequately express my contempt for the execrable interests politics of European dynasties, which consists of incitement to selfishness self-exaltation survey of the peoples against each other a principle and almost a duty makes. Not between stands. Because we have no higher ranks, hence lower: what is today the society (Gesellschaft) is on top, and, moreover, physiologically condemned - what is the evidence - in its instincts so impoverished, has become so uncertain that it is the opposite (Gegenprincip) higher type M professes without scruple

I bring the war across all absurd coincidences of people, race, occupation, education, education (Bildung, <culture>): a war as between east and west, between the will to live and vengeance against life, between righteousness and vicious mendacity (Verlogenheit)... The fact that all "higher take stands" party for the lie that they are not at liberty - this must be it: it has not in hand, to keep bad instincts at bay. - Never more than in this case it is shown how little of the term "free will" is that it affirms what it is, it denies what is not... The number is said to favor the "Christians": the meanness of the number... Once you have treated two millennia humanity with physiological absurdity, has indeed the expiration of the inconsistency become instinct for being overweight. Is it not a matter which makes one shudder that only about 20 years all the next most important issues in nutrition, clothing, food, the health, reproduction with rigor, seriousness, be handled with integrity

First principal (Satz): the great politics aims to make the physiology to be mistress of all other questions, they will create a force strong enough to humanity as a whole and higher breed, with merciless severity towards the degeneration and parasitic alive - against that what corrupts, poisons, defamed, to basically done... and sees the destruction of life, the insignia of a higher kind souls.

Second principal (Satz): death war (Todkrieg) against vice, every kind is vicious anti-nature. The priest is the most vicious kind of man: for he teaches anti-nature.

Second principal (Satz): to create a party of life, strong enough for big politics: the big politics makes the physiology of the mistress of all other issues - they want the Mh <FN abbreviations> as a whole breed, it measures the rank of the breeds, the peoples of the individuals according to their future [-] by its guarantee for life, which it carries in itself - it does with everything degenerates and parasitic (Parasitischen) inexorably to an end.

Third principal (Satz). The rest follows.

25 [2]

What can I forgive the Germans at least, that is, that they do not know what they do... lie. The liar who knows that he is lying, is measured against a German, virtuous...

25 [3]

The Gil Blas, a pleasant country, which does not occur in German, Prosper Mérimée, an even more pleasant - you stumble anywhere via a virtue.

25 [4]

petits faits vrais [small true facts]
Fromentin
De Vogüé

25 [5]

Mr. Köselitz really has an concept (Begriff) of me: something that sets me still as amazed as the opposite of it leaves me cold. Sometimes I see my hands on then, that I the fate (Schicksal) of humanity in my hand --: I break it apart into two pieces invisible, before me, after me...(vor mir, nach mir…)

25 [6]
<translator note: lots of missing and abbreviated words in 25 [6]>

1.

I know my fate (Loos). It will pick up once on my name the recollection of something tremendous < Ungeheures, translator – broken word> - in a crisis, as there was none on *earth*, at the deepest conscience-Col, conjured up by a decision against all that believed been requested, was consecrated. - And of all this is nothing in me from a cians; simple if you know me, hold me for one, maybe a little mischievous scholars everyone knows to be cheerful. This book gives, I hope, a very different picture image of a prophet, I wrote it to destroy every myth about me in the root - it is still somewhat haughty in my seriousness, I love the smallest I like the lucky not to be going on, I'm in the moments of terrible decisions, the comprehensiveness of the greatest soul who has ever had a man. Fatally God or buffoon - that is the involuntary to me, that's me. - And yet or rather not yet, because all the prophets were until now liar - speaks the truth from me. - But m truth is terrible: because you said so far the falsehood truth... revaluation of all that's my formula for an act of supreme self-reflection of humanity: my L me deeper, more courageous, honest must look down into the questions of all time anyone ever been discovered... I would not call that living things out now, several millennia out against me. I disagree and I'm still saying no one the opposite spirit. It was only with me that there is hope again, I know from a height, that the term has been missing for so far, - I am the happy ambassador par excellence, how much I must always be the man of destiny. - Because occurs in volcanic activity, so we have convulsions in earth, as there were none. Concept of politics have merged entirely with a war of spirits, all power structures blown into the air - there will be wars, as there was none on earth. -

2.

What is going on in the meantime, is repugnant to me to give them even the spectators. I know nothing of what the exalted sense of my task this damnable incitement to international law, for racial selfishness that makes now on the "big politics" claim, before I have no words for my contempt express the level that now believes in the shape of the German Chancellor and the Prussian officer attitudes to the House of Hohenzollern rulers of the history of mankind be, this lowest species of human that are not even there to ask has learned, shattering lightning responses

have needful, in which the whole work of the g <translator note Nietzsche's abbreviation> safety of centuries has been in vain - that is too deep in me, as even the honor of my likely to have opposition. May they their houses of cards! for me are "rich" and "triple alliances"... The house of cards rests on assumptions which I have in my hand... There is more dynamite between el <heaven?> and earth than are dreamed of this can be purple clothed (gepurpurten) idiots...

25 [7]

5.

- One last point, perhaps the highest, I justify the Germans, I alone. We are, in contrast, we are untouchable even for each other - there is no bridge, no question, no view between us. But that is just the condition for that extreme degree of selfishness, of self-redemption, which was in my man: I am the loneliness as a human being... That I have never achieved a word that forced me to reach myself... I would not be possible without an opposition type race (Gegensatz-Art von Rasse), with no German, without the Germans, no Bismarck, no 1848, no "war of liberation (Freiheitskriege)" without head, without Luther himself... The great cultural-crimes of the Germans to justify itself in a higher economics of culture... I nothing else will even backward not - I could want nothing else... Amor fati... Even Christianity is necessary: the highest form, the most dangerous, the seductive calls at no to life out until its highest affirmation - me... What are these last two millennia? Our most instructive experiment, a vivisection on life itself... Only two millennia!...

25 [8]

Stendhal came from the services of the best rigorous philosophical school of Europe, of Condillac and Destutt de Tracy, - he despised Kant...

25 [9]

Fromentin, Feuillet, Halevy, Meilhac, les Goncourt, Gyp, Pierre Loti ---- to name or to a low of race (Rasse), Paul Bourget, who has come far from the most close from me - - - - -

25 [10]

The old Italians with the depth of feeling and melancholy sweetness that make a musician par excellence, in which the highest is the voice remains as sound

Nicola Jommelli's *Requiem* (1769), for example, I heard it yesterday - ah that comes from another world as one of Mozart's *Requiem*...

25 [11]

One last word. I will from now on, a helping hand - immortal hands! - Without the requisite number have, the revaluation is to appear in two languages. You will do well everywhere to form associations, to me at the right time to give a few million followers in the hand. I attach value to it, first the officers and the Jewish bankers for me to have: - Both together represent the will to power. -

If I ask for my natural allies, these are above all the officers, with military instincts in my body cannot you be a Christian - in the other case it would be wrong and wrong as a Christian, yet also as a soldier. Similarly, the Jewish bankers are my natural allies as the only international power to its origin as their instinct to which the nations again binds, after an execrable politics interests of the selfishness and self-sufficiency of nations has made a duty (nachdem eine fluchwürdige Interessen-Politik aus der Selbstsucht und Selbstüberhebung der Völker eine Pflicht gemacht hat).

25 [12]

During this time, there had results everything (Alles) – what [- -]. I give the highest honor the one that has cost it the largest trouble - my Maestro, Peter Gast, who do not require a last salute, when [- - -] -- the first and most solid musician who now lives.

I do only what I owed him when I call it the deepest and most solid musician who now live.

25 [13]

Death war (Todkrieg) the House of Hohenzollern

As the person I must be, not a man, a fate I will put an end to these criminal idiots who have done more than a century, the great word, the biggest word. Since F of grand robber (Diebes) days, they have done nothing but lie and steal, I have to exclude a single one, the unforgettable Frederick the Third slandered, as the most hated, the whole race... Today, as a shameful party on top, where a Christian band of the accursed discord of nationalism among the peoples of sows and the black house servants (Hausknechte), "liberate" the love of the slave wants, we have the hypocrisy and innocence to bring in a lie before a world court historic #

Their tools, Bismarck, the idiot par excellence among all statesmen, never a hand's breadth above the dynasty Hohenzollern also thought (hinausgedacht)

But his time has been: I want to constrict the kingdom in a brazen shirt and challenge them to a desperate struggle. I would rather not get their hands free, until I am Christian Husaren von Kaiser, these young criminals, together with accessories in the hands did - with the pitiable freak of human destruction that has been achieved power

25 [14]

In order for the house of fools and criminals feel on top, Europe is now paying annually 12 billion, it tears fissures in between the nascent nations, it has led the inane most wars that

have ever done: Prince Bismarck has the benefit of his home politics, all prerequisites for major tasks for world-historical purposes, for a nobler and finer spirituality with an execrable security of instinct destroyed. And look at but the Germans themselves, the [-] lowest, most stupid, vulgar race well, which is now on earth there concealed (verhohenzollert) to hatred against the spirit and freedom. Behold its "genius", the F B, the idiots among the statesmen of all time, who never thought beyond a few inches above the dynasty H. The idiot was on the cross [- - -]... And when the race had genius, they had the genius of the crime...

Final consideration (Letzte Erwägung)

Finally, we could even do without the war, a right opinion might have sufficed. A cart with iron rods and other altitude (ohenzollern) for "Swabia"... We others succeed (Giengen) constantly on the grandiose and high work of life - we have to organize everything yet. There are even more effective means of bringing honor to the physiology than by lazaretto - I knew to make a better use of the 12 billion that the "armed peace" today Europe costs. And short and sweet - - -

But his time has had (Aber das hat seine Zeit gehabt). Let me deliver you these young criminals, I will not hesitate to ruin him, - I will even make the blazing torch in his cursed (fluchwürdigen) criminal-spirit (Verbrecher-Geist)

25 [15]

Only by denouncing the criminal madness, I denounce always two cursed (fluchwürdigsten) institutions in which so far mankind sick, the actual deadly shaft institutions against life: the dynastic institution that fattens on the blood of the strongest, well-successful and glorious and the priestly institution that seeks to destroy with just a horrible deceit these same men, the strongest, well-turned-glorious from the outset. I think this emperor and priest agree: I want to be here all the judges and make thousands with the criminal madness of dynasts and priests to an end... The M hour has been used to this in such madness, that today the believes necessary to have armies for the purpose of the war... I said, it seems, just an absurdity... Nobody demanded stricter than I do, that everyone is a soldier: there is absolutely no other way, a whole people to the virtues of obedience and command, for clock, in attitude and gesture, to the cheerful and courageous way - to educate, to the freedom of the mind now [] - it is by far our first reason in education, that every soldier it gives no other means to tide over any chasm of rank, mind task, male mutual benevolence of an entire folk (Volk) to broad. - "Service and duty" [- - -], blessing the work - as always speaks the damn dynasty, when M has necessary. That is one kind of elite strength and youth and power afterwards introduces the cannon, is madness.

25 [16]

I will never admit that a canaille <vulgar> von Hohenzollern can command someone to commit crimes... There is no right to obedience (Gehorsam), when the commander (Befehlende) is merely a Hohenzollern <translator note some words guess at and added>

25 [17]

My friends, you just look at a priest. This is a solemn pale, squat, with cowardice in the eye and with very long pale fingers, especially in the sanctification puts a vengeful and fine animal which [- - -] Let us not underestimate the Pr <priest> not - he is [-] He is also holy... We, with a little blood and curiosity, we in which a little devilment in mind luckily is unholy... What we are ashamed!

25 [18]

The empire (Reich) itself is indeed a lie: no Hohenzollern no Bismarck ever considered Germany... Therefore, the rage against Prof. Geffcken... Bismarck chose the word "German" in the mouth knocking police-law... I think you laugh at the courts of Vienna, St. Petersburg, you just know our consorts succeeded <translator note, French: ‘parvenu”> , who has so far not even a wise word spoken by mistake. This is not a person who relies on preservation of the Germans, as he claims.

and perhaps even more a stupidity! (und vielleicht noch mehr eine Dummheit!)

25 [19]

Final consideration (Letzte Erwägung)

Could we do dispense with the wars, so much the better. I know a more useful use of the twelve billion to make that annual cost of armed peace of Europe, there are still other means to bring honor to the physiology as by sick-bay (lazaretto)... In short, very well indeed: after the ancient God is abolished, I am prepared (bereit) to rule the world...

(Letzte Erwägung

Könnten wir der Kriege entrathen, um so besser. Ich wüßte einen nützlicheren Gebrauch von den zwölf Milliarden zu machen, welche jährlich der bewaffnete Friede Europa kostet; es giebt noch andre Mittel, die Physiologie zu Ehren zu bringen, als durch Lazarethe… Kurz und gut, sehr gut sogar: nachdem der alte Gott abgeschafft ist, bin ich bereit, die Welt zu regieren…)

25 [20]

One deliver to me the young criminals <thugs> in the hand: I will not hesitate to destroy them and put its criminal <thugs> mind-set on fire... (Man liefere mir den jungen Verbrecher in die Hand: ich werde nicht zögern, ihn zu verderben und seinen Verbrecher-Geist in Brand zu stecken…)